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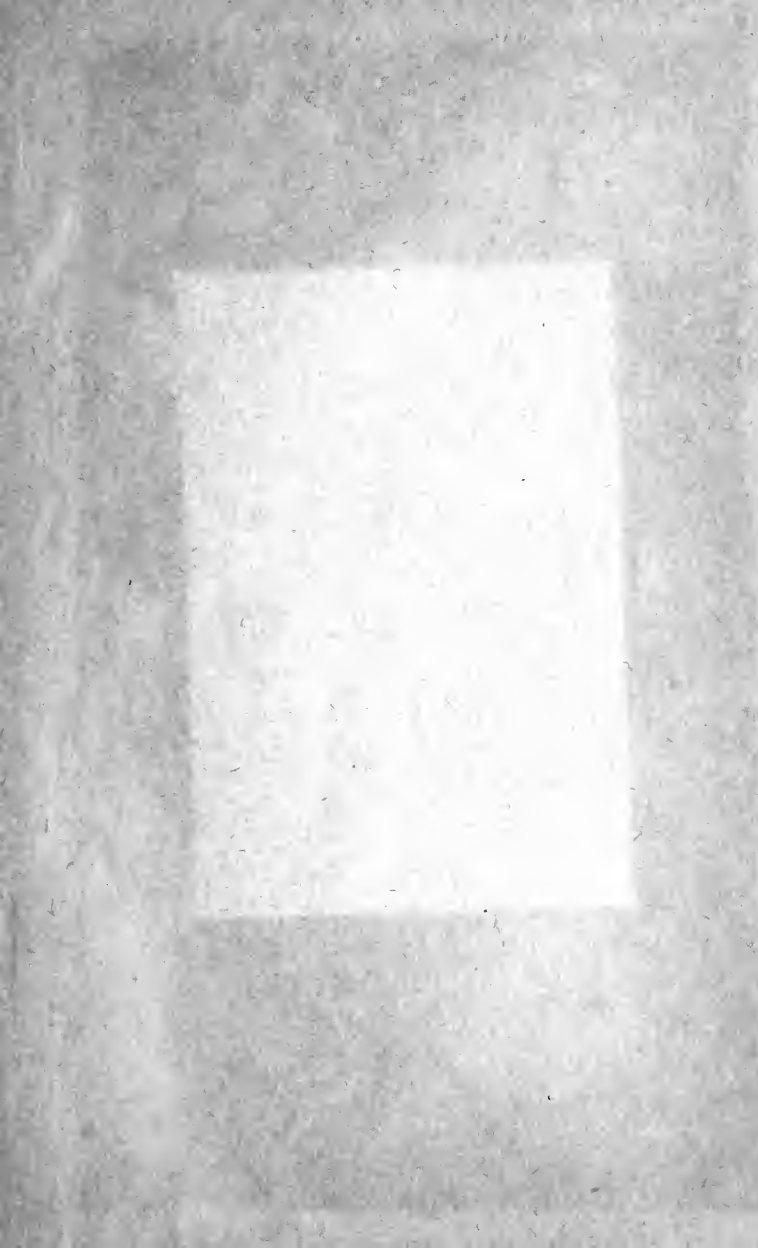
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The Association of History and Geography

BY

A. J. BERRY, M.A.

Director of Education, Preston



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“Know that the human being’s thoughts and deeds
Are not like ocean billows blindly moved ;
The inner world, his microcosmus, is
The deep shaft out of which they spring eternally ;
They grow by certain laws, like the trees’ fruit ;
No juggling chance can metamorphose them.”

—WALLENSTEIN, Coleridge’s translation.

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Preface

We have not yet reached the stage when we can assume it is unnecessary to emphasize the dual relationship that the teacher occupies to both his subjects, the person and the thing, for there still lingers the tendency to put in the background a teacher's skill and methods, and to consider it sufficient if he is acquainted with the subject he proposes to teach. In other words, however much lip-service is given, in theory, to the need for "Child-Study", it is, in practice, constantly being overlooked.

But the relationship, in teaching, cannot be dismissed as simply one even between pupil, subject, and teacher. There is the further relationship between the subject and its fellows.

The formal object lesson, though valuable from the aspect of "sense" training, often proved in practice barren and unstimulating. In the presentation and examination of the object there was often an isolation which, even when it did not lead to real distortion, did not at any rate generate intelligent mental associations.

It was with some relief, therefore, that teachers welcomed the wider conceptions involved in "Nature-Study", a subject which afforded as favourable a field as the object lesson for the training of the senses, but which, at the same time, presented things in their natural setting.

An aspect of Nature-Study on the largest scale is given in the following pages, which embody an

attempt to present man in his proper environment. The relations of History and Geography may readily fall under the "co-ordination of subjects" upon which Herbartians lay such stress. The argument for co-ordination, on general grounds, is strong because of the manifest economy of effort. It will appear stronger when we consider that the law of association lies at the base of all mental acquisitions.

Elements of knowledge which have no points of contact with the previous contents of the mind are unable to find reception or accommodation. *Ex nihilo, nihil fit.*

Froebel, the "prince of educators", saw yet more clearly the aspects of inter-relation in all its comprehensiveness. To him the fundamental fact in education, as in the whole structure of human society, and in Nature herself, was an inner unity or connection. Instruction in isolated subjects could not be considered as real education. Each portion of knowledge must be related to every other portion to secure the development of the individual in its entirety. The mind of the child is a unity, in its threefold functions of thinking, feeling, and willing. The unity of the child's whole being forbade that it should develop in three separate compartments, physically, mentally, and morally. The influences which affect his bodily health, not only influence his brain development, but tend to the making or marring of his character.

This idea of the unity of knowledge leads up to the stimulating conception that there is a Providence Who rules over all:

"Little flower, but if I could understand
What you are, root and all, and all in all
I should know what God and man is".

The connection between History and Geography is based on the fundamental law that the progress of civilisation depends on two kinds of forces, the human and the physical. But these two are not co-factors working independently to a definite end. As associates approximate to each other in thoughts and ways, so human and physical forces react and interact on each other in their partnership. Man is learning to subjugate Nature the whole time that he is sitting on her knee and reading the storybook that the Father has written in her language.

Not only so, but Nature is the expounder of man's destinies.

“One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can”.

Child-Study is not far removed from Nature-Study; in fact, if we regard the development of the child as reproducing in miniature the development of the race, Child-Study is but one aspect of Nature-Study.

In an attempt to sketch a large object on a small scale, such as is here presented, one must necessarily deal with broad generalizations, and thus perhaps suggest a uniformity which does not exist. There must always be sidestreams in history. The history of a nation is not the sum total of natural conditions, although an examination of the conditions will warrant the idea that there are several regions of the globe with such distinctive characteristics that they give a decided direction to the development of its inhabitants.

Many of the problems of the schoolroom will be found to have been worked out on a large scale in the history of the world. No one can read the

latter aright, without being impressed by the influence of environment.

This will cause the teacher to have ever in mind the varying circumstances of his scholars' home life. The child from healthy home surroundings will be capable of much more strenuous effort than his less favourably placed brother. Hence the teacher will see to it that, as far as lies in his power, the environment of the schoolroom shall be that most suited to the child's needs.

A full recognition of the power of environment will show that there are different stages of development. There is the period when growth is apparently very slow, the time of preparation, which, however, is very necessary, if there is to be the "full measure of the man" later, and the very slowness of the initial stages is frequently the best guarantee that the subsequent growth will be rapid and coherent.

In the child's world, as in the history of mankind, there must be the room to make mistakes, the mistakes of those who are groping for the light, and only so far as children step on their dead selves can they climb upwards.

Yet freedom must not degenerate into licence. The child, though allowed sufficient scope to work out his own development, must still work within the limits laid down by the wise teacher. The practice of *laissez-faire* is as injurious educationally as the policy of cast-iron restrictions. The former encourages carelessness and lack of concentration, the latter produces revulsion in the crushing of individuality.

Lastly, the message from the story of the world is full of hope for the earnest teacher. A wise sowing must inevitably produce its own beautiful harvest.

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The Association of History and Geography

COEXISTENCES AND SEQUENCES

Actions and phenomena are connected with circumstances of time and place, and therein lies the most elementary association which we meet with, in linking together History and Geography.

Yet a higher scientific conception of the relationship between the two subjects is found not in co-existences but in sequences. Man, in all stages of development, is influenced more or less by the geographical conditions of the regions he occupies. In proportion to his stage of development, so is the extent of these external influences.

In savage life, the effect is direct and decided. We can trace the workings of environment in the differences between the semi-aquatic Eskimos and the hunting Red Indians, between the stationary vegetable-feeding islanders of the sunny Pacific, and the wandering omnivorous tribes of the Australian scrub.

The relationship between History and Geography will thus often resolve itself not simply into one of event and venue, but into one of action and causation. It is therefore frequently impossible to fix a line of

demarcation between the two subjects, and the modern conception of Geography is expressed in the statement that we no longer content ourselves with answers to the question "Where" but demand in addition "Why there".

According as civilization advances, so does man become less the servant and more the master of Nature. Yet he can never entirely shake off his dependence on physical conditions. The inhabitants of grassy steppes, by force of circumstances, will be nomadic herdsmen, the occupiers of the river plain tillers of the soil and producers of grain, the men of the sea-coast traders and adventurers. In our days when man has called to his aid the mighty agencies of Steam and Electricity, it is but to still further emphasize his dependence on Nature's gifts—Coal, Iron, and Water-power.

Owing to the increase in the sum-total of man's knowledge, specialization and severance into subjects become necessary. Yet the artificiality of the divorce often becomes apparent, and the danger involved in the separation will strike us when we consider that Nature never presents to us one-sided problems. Our cleavages must therefore never lose sight of this aspect.

In the material world, we know that all substances have "affinities". What are commonly called "corruption" and "destruction" are nothing but the changed arrangements of the same constituent elements.

What is true in this respect of the physical world is doubly true of the intellectual. Our mental machinery will not work along haphazard and disconnected lines. Continuity is as essential to mental development as it is to the material, and, according to Professor Stout, the main principle which Psychology has brought to the theory of education is that the latter must take for

its basis, the recognition of the need that all communication of new knowledge should be a development of what is previously known.

Actual experience teaches us that our thoughts follow each other in a stream, but there is something more than a mere succession. Each is suggested by a predecessor, so that the analogy for the succession of ideas should be rather that of a chain with connected links, than that of the passage of flowing water.

Man is a social animal. The faculty of speech proclaims him to be such, and his mental life enforces, from the side of ideas, the universality of the social instincts.

This aspect is emphasized also in the "classifications" of science, but there is always the danger of doing violence to the whole of which each forms a part. The evidence of the schoolroom on this point is worthy of consideration. Boys are usually found to like Geography, but show less fondness for History. With girls, the tables are reversed. The combination of the two subjects seems in the case of both boys and girls to supply the element which was lacking.

The principle of fellowship in the mental world, whether we call it simply "Association of Ideas", or describe it by the more dignified titles of "Correlation of Subjects", and "Apperception Masses", can be regarded as part of the larger question of the process of mental growth which involves inter-connection. The past and the present are the groundwork for the future. Thought must kindle itself at the fire of thought:

"Nothing in this world is single;
All things by a law divine
In one another's being mingle".

SEQUENCES

We confess our dependence on Nature each time that we speak of "Mother Earth", and doubtless the Greeks had the same acknowledgment in mind, when they told the story of Antæus, the son of Gæa (Gæ, the earth), a giant who was vanquished only when Hercules was able to hold him aloft and so sever the close contact which he sought to maintain with the earth.

Let us look more minutely at the relationships between man and the region wherein he dwells. In primitive times, races were drawn to those spots which were most favourable to their existence, where food could be easily obtained from fruit-bearing trees or from the products of the chase, and where the climate was kind enough to render clothing and shelter superfluous.

A further stage arrives, when the value of tillage and the domestication of animals are recognized. Food and clothing are then always available. Good pastures and the fertile soils of river valleys are then the favoured sites. As these become congested, and other districts are taken up, necessity impels to fresh uses. Forests are utilized for their fuel, next for their service in carpentry, and eventually for their value in shipbuilding.

For offensive and defensive purposes, the value of weapons made of metal becomes known, and mineral deposits are made to hand up their stores of wealth. The desire for friendly intercourse and commerce sets up movements which become the most vitalizing of all progressive elements.

In this way, external geographical conditions began

to be important, and we have to consider not only the influences of the region on its occupiers but also how region is related to region.

Greece was especially favoured in its position between the civilizations of Asia and Egypt, being assisted to reach both by the islands which formed a series of stepping-stones. Thus it early attained the foremost place among enlightened communities. Palestine on the contrary was a country set apart from the rest of the world. It was separated from the great nations of the East by the arid plains lying beyond the Jordan, and parted from Egypt by the Southern Desert. It was thus an ideal land to serve as the depository of the Divine Revelation which was to be kept free from idolatrous influences.

The slope of the land will frequently modify the tendencies due to position. The Balkan Peninsula by its slope leans towards Asia, rather than towards Europe, and this helps to account for the persistence of the Asiatic tendencies of the Turks.

The Iberian Peninsula in the character of its plateaux, and its separation from the rest of Europe by the difficult Pyrenees, belongs rather to Africa than to the former Continent. Thus it readily formed the home of the Moors for hundreds of years.

Rome was intended by Nature to look westwards, rather than towards the east, and her Empire made its most lasting impression on the people in that direction.

As movements began to be set up between race and race, and region and region, the position, direction, and extent of mountains, rivers, and deserts became of prime importance. Thus the valley of the Danube helped to determine the general lines of advance into Europe from Asia, and the general axis of the mountains led the wandering peoples along the same path,

just as in the converse sense the tablelands and deserts of Asia stopped tribal advances.

Deserts must always prove effective barriers to easy communications, and it is therefore not surprising to find that the Sahara confined the early settlers of the North of Africa to the sea-border.

The directions of mountains may have decided bearings on the nature of the climate, and therefore on the regional industries. The Rocky Mountains of America intercept the westerly winds which bring rain from the Pacific waters, and thus render farming impossible in many parts of the North-western United States, unless irrigation is provided. On the other hand, the mountain axis allows free play to the north and south winds, so that the warm south winds are able to carry their moisture inland, and the north winds are able to moderate the summer heat of the southern provinces. In consequence, the Mississippi Valley is one of the largest and finest farming sections in the world.

The effect of climate on temperament is, to us, a matter of daily experience, and, undoubtedly, the excellent climate of Greece together with the temperate habits of the people made the Greeks a very healthy race. Their health and spirits had much to do with their personal beauty, and rendered them also judges of beauty in other things. In fact, they were disposed to think of beauty, order, and goodness as manifestations of one and the same thing. We are therefore not surprised to find that their word for the world was "kosmos" (order).

HISTORICAL CONSIDERATIONS AND INFLUENCES

In the preceding sections, an attempt has been made to show that natural surroundings will give a bias to man's history, and at first sight it would appear that historical geography should proceed region by region, and trace their effects on mankind; but as "growth" is vital to real acquisition, it will on the whole be found most profitable to take an evolutionary rather than a regional basis for our framework.

This will be found to give "movement" to the subject, and assist its proper appreciation. Such movement will tend to bring the questions under the conditions which John Stuart Mill demands for perception: "we only know anything by knowing it as distinguished from something else; all consciousness is of difference; two objects are the smallest number required to constitute consciousness; a thing is only seen to be what it is by contrast with what it is not".

The evolutionary framework will change the problems from statical to dynamical, and will make the teacher less liable to the danger of approaching his subject from the side of generalized truths. It will also have advantages of its own, since it will impart concreteness and colouring, and enforce the idea that the proper study of mankind is man.

But a wide interpretation should be claimed for "historical" evidence. The records of books are only a small part of its province. Dr. Johnson blundered when he said: "All that is really known of the ancient state of Britain is contained in a few pages. We can know no more than what the old writers have told us." While he was speaking there was stored in the

Sloane Museum, a rude flint weapon and an elephant's tooth, which had been found together near the very spot where he lived. To one who could read aright their association was testimony of the highest value.

It will occur to most, that geological evidences can never be lightly set aside, but much can also be traced in the departments of etymology and mythology, religious beliefs and literature.

In Sanskrit writings we can by inference trace the Aryan descent on India after long periods of settled life and migrations. The wonderment of the Aryans, on emerging from the winding mountain passes on the North-west of India and beholding the bounding Indus with its frequently storm-tossed waters, is clearly shown in their poetical compositions.

Their conception of Heaven and Earth is given in words meaning the "Brilliant" and the "Broad", the latter taking us back to a time anterior to their descent on the Punjab, which was specially distinguished as a land bounded by towering peaks and steep-sided ridges.

The most prominent natural phenomena were regarded as deities, and the Sky and Sun designated by words which denoted respectively the "Coverer" and the "Friend". Moreover they were spoken of as the sons of boundless time and space.

The cosmic order or law which regulated the movements of the sun, moon, and stars, and the alternation of the seasons, was the same which manifested itself in the moral world as Truth and Right.

"Fire" was man's most intimate friend, and the mediator through whom in the sacrificial fires constant intercourse between gods and men was maintained.

The most essential need for India's physical welfare is the timely arrival and beneficent violence of the south-western monsoons which are shattered against the strong breast of the Himalayas, and thus discharge

their torrents of rain. Hence the Aryans of old made "Indra" the Thunderer and "Maruts" the Storm-winds, their friends and helpers. Cloudland was the "Middle Region" where their precious "cows" the clouds were fought for. Herein probably lies the strange superstitious reverence for the cow, which, according to poetic fancy, was reproduced in the sky, in the form of clouds whose udders pour down on man, animals, and plants the life-giving showers.

The Scandinavian mythical beliefs bear the striking impress of their natural surroundings. Scandinavia is not only in summer the "Land of the Midnight Sun", but it is also in winter the land of the missing sun. This will explain why its inhabitants watch with intense eagerness for the return of the day when the sun will start once more on his journey back towards the northern hemisphere.

The season of Yule-tide, which marked this event, was celebrated with fervent rejoicings, and the fir tree which, like the inhabitants themselves, had braved the winter's frost, was taken into their homes, and illuminated in honour of the world's great luminary; while in anticipation of the sun's gifts, gifts were made from one person to another.

Special branches of human enquiry have frequently rooted themselves in particular localities. The annual obliteration of all neighbours' landmarks on the overflow of the Nile, necessitated a system of survey which gave birth to the scientific study of geometry by the Egyptians.

Astronomical investigation could with great advantage be pursued on the level areas of south-western Asia, the country between the Nile and the Euphrates. This land possessed a marvellously transparent atmosphere and serene sky. Its climate was free from sudden variations. As in other Eastern climes Nature nightly

provided it with a striking exhibition in the vivid sparkling of the stars, as contrasted with the darkness of unoccupied space.

The pastoral occupations of its inhabitants requiring constant vigilance by night as well as by day helped to stimulate the interrogation of the heavenly bodies. Moreover to the traveller across the great Oriental deserts, a knowledge of the stars was essential as compensation for the paucity of the natural landmarks. From the Book of Job, we gather how the heavenly bodies had attracted the watchful observance of early mankind.

When we look at the natural features of Arabia, we are not surprised that the Mohammedan idea of eternal bliss was the conception of unending sensuous delight, which was undoubtedly the complete antithesis to the privations accompanying life in their harsh inhuman desert.

THE MISSION OF THE STORY-TELLER

A glance at the early history of the world will show that the art of story-telling has in modern days fallen into the background. This is, no doubt, largely due to the wide field which printed books now occupy, but for the teacher who is willing and able to revive the art in his own daily round, there is abundant reward in the increased interest with which his efforts will be crowned.

The literature in the Bible, from this standpoint, is most noteworthy. He who was called the "Great Teacher" taught the necessity of using parables in order to secure the seeing eye and the hearing ear.

A careful analysis of the art of story-telling will

reveal the power possessed by the human voice, by suitable gesture and word pictures. This should be supplemented by painted and printed illustrations.

Language and voice intonation should be alike musical, having in mind the greatest of all works which were interpreted by the human voice—the Psalms and the works of Homer. Gesture, like language and voice intonation, should be characterized by simplicity and naturalness, each being the direct outcome of the thoroughness with which the teacher has worked up his materials, and produced in them the greatest possible concreteness and colouring.

The whole will depend on the power of the imagination, and the stress which we have attached to associative work will find its highest exemplification and scope in this field of story-telling.

Geography and History must ever be calling in the aid of the imagination. Even the most favourably placed child has relatively a narrow range of actual experience with which to form a basis for a further knowledge of man on the earth; and so we must extend his restricted observations by the use of pictures, models, and maps. In this way he will be able to utilize his mental possessions, and reconstruct them by the imaginative process.

The efficiency of the process can be estimated by the result. Does the mental picture partake of the elements of reality, is it really a thinking in shape, or are its details confused and blurred?

Yet the value of the process is such that no effort should be spared in order to secure its full benefit, and this entails considerable thought and preparation on the part of the teacher.

In the first place, there must be the selection of suitable matter, and this is provided through story-telling, whereby the absent is called into being, and

the distant brought near. Next there is the choice of suitable language, and frequently teachers who can forecast the type of the story which is suitable to the child's stage of development, fail completely when they try to clothe their ideas, for their vocabulary is unknown to the child. Something is wanted in addition to simplicity. There must be the provision of the picturesque and the concrete, and in trying to acquire the power of painting-in-words no pains can be considered too great.

Side by side with the constrution of word-pictures, the teacher will introduce his scholars to Nature's scenes and painted pictures, remembering always that it is not sufficient to place the pictures before the bodily eyes of the children, who will only be able to see just up to the point where their stage of knowledge has landed them.

After impressions have been gathered, there must come the opportunities for "expressive" work, first through some adaptable material, such as plasticene, then through the brush or pencil, and then through language, oral and written. For the teacher's immediate purpose in finding out how far the impressions have been gained, oral exercises in composition are often more suggestive than written; for tone, emphasis, or gesture will frequently be called into service when suitable words are lacking.

No better material can be found for the training and direction of the child's imagination than the stories of man in many climes. The teacher himself must first of all see his pictures standing out in clear-cut features, for not till then can he hope to make his descriptions "live" in the minds of the children.

He need not concern himself with the dry details as to the size of the earth, and the positions of the different climatic zones, but start straightway into the

concrete and the picturesque, so that the children may conjure up before them the strange sights, and actually participate in them.

We may make the order of presentation follow the incidence of the seasons, so that the standards of our own climate may be applied.

We take the Eskimo and the Laplander as representative of those who dwell amid ice and snow, and visit them in the winter time when their land is altogether in the grip of Jack Frost. We see how the Eskimos have built their huts of snow, and placed sheets of ice for the windows, or maybe, taken stones and sods, and after making a hole in the ground built up a hut of alternate layers.

We step inside and are struck by the absence of chimneys and fireplace. Ventilation appears to have been entirely overlooked, but no, there is just one small hole at the top. We notice how the people are deprived of the sun's cheery rays, and the inside of their huts shows still further how their comforts are restricted. They are dependent on their lamps for lighting, heating, and cooking.

We comment on the dirt of their huts, and notice how like they are to little children in cold weather, they have a decided aversion to the use of water for washing themselves.

We admire their cleverness in the construction of their kayaks, the shuttle-shaped canoes, which are made of wood and whalebone, and covered with hairless sealskins. We see how these kayaks are so closely decked over, that when the kayakers are seated in them, they may even overturn and yet ship no water. We watch a kayaker guide his frail boat along the edge of the water in search of seals, and we see him land, pick up his craft with one hand, and carry it along with ease.

We go with him as he collects the drift wood along the shore, and see him make from this the sledge wherein he can ride over the ice-fields drawn by his dogs.

We are with him when the sun returns once more to his land, and watch him remove his winter's hut, erect the bell-shaped tent, and cover it with seal- and bear-skins.

Now we pass on to the Laplanders, and associate them at every step with the reindeer. Before the children's minds, we picture a land where all traces of vegetation are buried for three-quarters of the year beneath the snow, and we watch the reindeer searching below it for his moss.

We admire this animal's manifold uses. It is the beast of draught. It provides the household with milk. When killed, its flesh is used for food, its horns and bones for implements, its sinews for thread, and its skin for clothing and shelter. Its own migrations in search of food actually determine the shifting of their quarters by the Lapps.

As a contrast to the cold lands, we take the regions which are parched by heat. We picture the course of the winds, which when they started on their course were laden with moisture from the ocean, and have been robbed on their way by the highlands which stood in their road. If we start with the Sahara Desert, we depict the great expanse of waste land, with a surface that is usually sandy or stony.

We note the awful stillness and the monotony of the scene. Yet we cannot but be struck with the beautiful compensations of colour, the deep-blue sky, the orange sand, lustrous in the sunlight, and we pause to give a description of the curious optical effects. We see the sand storm with its prodigious pillars of sand, and portray the burning simoom, which threatens suffocation to all forms of animal life.

With a feeling of relief we turn to the oases, the stepping-stones across the desert, and watch the painful progress of the caravan, as it toils onwards, looking anxiously for the first signs of the cooling shade and refreshing fruit of the date palm.

Our next lessons may take up the Bedouin Arabs. We introduce our scholars to the thin meagre figures whose wandering life has induced some curious mannerisms. We look at them as they gesticulate. We mark their irritable and fiery nature, and their noisy conversation.

Yet we find that they have a side that we can admire. They are ever true to their bread and salt. Eat with them and you have once and for all cemented the bond of friendship. Look at them on their noble steeds, and see what a warm place in their hearts they always retain for these companions in all their adventures.

We sit with the Arabs in front of their tents, and see them listening to the tales of the professed story-tellers, tales which may last for sixty, yea, even for a hundred successive nights.

When we are dealing with dry lands, we turn aside, and catch a passing glimpse of the Holy Land, where on one occasion the drought brought into relief a most striking character of Scriptural History. We think of many Biblical references which picture the heat wherein "the grass withereth, and the flower fadeth", and we see the appreciation of the fatigued traveller when he reaches "the shadow of a great rock in a weary land".

We rejoice with the inhabitants, as we see the welcome rain fall, and the vegetation spring up, the "desert blossoming as the rose". We see the material basis of the wish of the Shepherd-King for the peace and contentment beside "the green pastures and the still waters".

We now pass on to Egypt, and notice the narrow strip of fertile soil with the arid desert on either side. We watch the Nile during April, May, and June as it falls and falls. We see the universal shrinkage and withering. The fields become parched and seamed with fissures. The air is charged with dust, the crops lose their brilliant green, the trees shed their leaves. Man and beast share in the general languor.

We follow the fiery sun day by day, as he plods his pitiless course, seeming determined to restore the tiny strip to the vast desert which lies on either side.

But in due season a message is flashed down. The river is rising in its upper reaches. It is some days before the effect is felt near the mouth, but little by little the water begins to rise, till, by the middle of August, it has risen some twenty feet; and whereas six weeks before, the river hardly made its presence heard, it now roars and rushes along, prepared to sweep everything from its path. See the Nile in the middle of September when its waters look like one huge lake. Everything now rejoices, crops, cattle, men. In some such way as this we get our children to realize that Egypt is the "gift of the Nile".

Space forbids us to develop, in detail, the survey of the earth in this way, but by such descriptions as here given, we lead up to the generalized ideas that the climate will determine what plants will grow in any given area, that man's occupation will depend on the land in which he lives, and that the two most important material wants—food and clothing—will depend ultimately on animal and plant life. In hot countries the dependence will be on the side of the plants, in cold countries on the side of the animals, while in the temperate climes, man will have to rely on both sources.

THE HOLY LAND (PART I)

The arbitrary character of the land divisions we call continents can be seen by considering Arabia. In its geographical grouping it is classed with the countries of Asia, yet in its surface characteristics it is but an extension of the great desert of Northern Africa.

Just as Egypt is the gift of the Nile, made at the expense of the Libyan Desert, so Palestine or the Holy Land is the gift of the mountains and the sea, made at the expense of the Arabian Desert, for the hills which run parallel to the Levant coast intercept the moisture which is carried by winds from the "Great Sea".

Between Egypt and Palestine is a district which is a striking contrast to both. It is the Sinaitic Peninsula, the cradle and the birthplace of the Israelitish nation. The Israelites left Egypt a horde of slaves. They issued from the peninsula of Sinai, fused and welded into a coherent whole. The prevailing characteristic of the latter region is its impressive monotony. At certain seasons of the year, a thin veil of green is spread over portions of the soil where a few wells of brackish water can be found.

Elsewhere is a wilderness of bare rocks, cut up by wadies of sterile sand, gravel, and marl, monotonous, apparently unchangeable. In the south of the peninsula is a chaos of mountain peaks, where tempests of frightful violence often rage. Lightning leaps from crag to crag, while the peals of thunder shake the earth. These were the impressive scenes amid which the Israelites were assembled to receive the Law, whose dominant note was: "Thou shalt not".

By journeying along the two sides of the Sinaitic

triangle the Israelites approached the Land of Promise on the east of the Jordan, but the ordinary route from Egypt to the Holy Land lay along the coast, and this was important, because Palestine stood on the highway between Egypt and Mesopotamia.

Palestine's intermediate position is the explanation of the problems of its foreign policy at certain stages of its history. Should it look to Egypt or to Babylon for an alliance?

The danger of absorption by its more powerful neighbours would have been a very real one for Palestine, had it not been for its uplands. The hosts of Egypt on their march to Assyria, and the armies of Assyria, Babylon, and Persia on their way to Egypt, passed along the plain which fringed the coast, without concerning themselves with the hill country along which the cities were placed.

The establishment of the heart of the land away from the seashore was part of a deliberate policy of the Israelites for their security. Isaiah's description of Zion was a place "wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Is. xxxiii, 21).

The conception of the new heavens and the new earth which concludes the Apocalypse involved the complete elimination of the sea. (Rev. xxi, 1.)

As the direct contrast to the sea, the highlands were the assurance of safety. "I will lift up mine eyes to the hills from whence cometh my help"; and again: "The mountains shall bring peace to the people".

The protection afforded by Palestine's hills appears more striking when we keep in mind the comparatively narrow extent of the land, varying from 70 to 100 miles. This breadth is divided into four parallel strips, the coast plain, the hill country, the Jordan valley, and the eastern plateau.

The "hill country" is divided into distinct sections by the Plain of Esdraelon, through which winds the river Kishon, and whose position is also determined by the summit of Mount Carmel.

The division indicated in the surface by the position of the Plain of Esdraelon is that which marks the two distinct sections of the coast line. Northwards there were natural harbours formed among the feet of the mountains which there reached down to the sea, and these were quite large enough for the needs of ancient navigators. Southwards, the line of sand and cliff made an unbroken stretch right up to the very mouths of the Nile.

One of the most striking features of the land was the valley of the Jordan. This river itself is without a parallel in the world. Flowing from the hills of the north, some thousand feet above the sea level, it first descends to the Sea of Galilee, some 600 feet below the surface of the Mediterranean, and then makes a further fall of 666 feet to end in the Dead Sea, the very deepest part of the Old World. The river thus rightly earns for itself the name of Jordan, that is the "Descender".

In the great depression in which the Dead Sea lies, the heat of the Syrian sun is felt there with its fiercest intensity, and as the sea has no outlet, evaporation is most rapid. Thus it is that the Dead Sea is extremely salt.

The configuration of Palestine made it a land of the most varied flora and fauna. In the north, the lofty peaks of Lebanon and Hermon which are rarely free from snow are distinguished by their sub-Alpine vegetation. In the deep valley of the Dead Sea, the tropical climate and productions resemble those of Equatorial Africa.

Thus the country was one of striking contrasts, and

it has been said that there is no land or nation in the world which does not find something of itself reflected there.

The corn-growing plains of Philistia led into the sandy unprofitable "desert of the south". The land of the vine, olive, and figs passed almost imperceptibly into the barren wilderness of Judea. The downs of Moab and Gilead with their abundant pasturage was bordered by the dry and thirsty land of the great eastern wilderness.

THE HOLY LAND (PART II)

The variety of the surface of the Holy Land will account for much of its internal history. It became like Greece a land of tribes. Moreover the more difficult hill country enabled the non-Israelitish peoples to defy dispossession.

Again the fact that the Israelites shrank from occupying the maritime plain, allowed the old inhabitants the chance of establishing themselves firmly there. In the north, the Phœnicians held their ground in the portion that was allotted to Asher, nay, more, the northern tribes entered into friendly relations with them, and this intercourse served to pervert them from the pure worship of Jehovah, and accounts for their early removal into captivity.

In the south, the Philistines occupied the maritime plain, and indicated their association with the sea in their worship of Dagon the "fish god". The country east of the Jordan was a wide tableland clothed with rich grass and dotted with the remains of primeval forests. Here the Moabites held their ground as a pastoral people, paying tribute from their herds when

the Israelites were powerful enough to enforce such. Near by, lay the land of Bashan.

The Israelites, approaching the land from the east, after their wanderings in the wilderness, could not fail to be struck with the value of the plains of Gilead for sheep runs, and Reuben, Gad, and the half tribe of Manasseh made out a case for its allocation to them.

Reuben, taking the southern portion which shaded off into the desert, was unable to hold his own, and thus fulfilled Jacob's words, "Unstable as water thou shalt not excel".

The other tribes had their inheritance west of Jordan. To Asher was allotted the sea-coast from Carmel to Sidon, one of the richest tracts in Palestine. Herein was fulfilled the blessing of Jacob that Asher's "bread" should be "fat" and that his shoes should be "iron and brass", the latter allusion probably referring to the workings in metal of the Phœnicians.

To Naphtali was given the broad elevated track between the land of Asher and the Jordan, a fruitful land which complied with his blessing "satisfied with favour, and full with the blessing of the Lord".

To Zabulon was assigned the land from the sea-shore to the Sea of Galilee. His blessing foretold that he was to dwell at the haven of the sea, at the "going out" and was "to suck of the abundance of the seas, and of the treasures hid in the sand". The "going out" probably refers to Acre which is placed on a projecting headland forming the northern extremity of the great bay that sweeps round to Carmel on the south. It was called by no less an authority than Napoleon Buonaparte, the "key of Palestine". The treasures of the sand probably refer to the fisheries which supplied the purple Tyrian dye.

Issachar received for his inheritance the productive

plain of Esdraelon, the highway of the armies of Egypt and Assyria, and thus seeing "that the land was pleasant, he bowed his shoulder to bear, and became a servant to tribute".

In the call-to-arms of Deborah, Asher "continued on the sea-shore and abode in the creeks" while Naphtali, Zabulon, and Issachar who were more directly concerned in driving the Kings of Canaan from the hill country "jeoparded their lives unto the death".

The beautiful middle province of Palestine was divided between the tribes of Ephraim and Manasseh, the sons of Joseph who was to be a "fruitful bough, even a fruitful bough by a wall, whose branches ran over the wall".

The southern province of Judea was divided among the remaining tribes, Dan, Benjamin, Judah, and Simeon. The territory of Dan extended to the sea-coast, and like Asher, in a time of peril, "Dan remained in ships". Yet as the occasion often creates the man, it was from the members of the tribe of Dan who were the neighbours of the Philistines that there arose Samson, the chief antagonist of that nation.

The land of Judah was a strange contrast to the middle province. It was as bare and repellent as Samaria was open, smiling, and fertile. Thus Judah was a land of shepherds, and of the strenuous life. Its eastern border was the wilderness which fringed the western shores of the Dead Sea, a dreary waste of bare hills cut up by innumerable water-courses, where David evaded the vengeful hate of King Saul.

The tribe of Simeon had its lot on the edge of the southern desert, and soon faded away. Its members became "divided in Jacob, and scattered in Israel". It then fell to Judah to guard the southern frontier, and so well was the task fulfilled, that Judah was

never dislodged save in the ruin of the whole nation. In a wild country, which was more than half a wilderness, and the haunts of savage beasts, "he stooped down, he couched as a lion, as an old lion, who shall rouse him up?"

What Judah was as a district, Jerusalem was as a city. The mountains, we are told, were "round about Jerusalem", the reference being to the protection afforded by the hills which were cut by a thousand ravines and thus hindered approach to the "City of the Great King". It was in these natural defences that the Jebusites put their trust, boasting to David "Thou wilt not come in hither, the blind and lame shall drive thee back". Its strategic importance may be gathered from the fact that in the fifteen centuries of Bible history, Jerusalem underwent 17 sieges, and in this respect stands without a parallel in the annals of any city, ancient or modern. It was thus a concrete embodiment of faith.

"They that trust in the Lord shall be even as Mount Zion which cannot be removed, but standeth fast for ever."

THE NATURAL FEATURES OF THE HOLY LAND IN JEWISH POETRY

Nature is the poet's treasury, wherein he may find great wealth of material to clothe his emotions and express his thoughts. For an extended range in imagination, it is essential that there be varied and numerous types of beauty. In a land of tame and monotonous natural features, poetry of a high order has never been produced. Its most congenial atmosphere is a land where the changing aspects of earth

and sky are in accord with the blended light and shade of human life. Such essentially was the land of David and Isaiah.

Where the Hebrew poet seems to disappoint us by his brief and momentary conceptions, we must remember that he was constantly looking beyond Nature to Nature's God.

He looked beyond the fact to the purpose of that fact: "The high hills are a refuge for the wild goats, and so are the stony rocks for the conies". The sun and the moon were the great time-pieces of the world. Light and darkness were the times of men's and beasts' activities respectively.

Our immediate purpose is to read simply the natural features of the land. The marvellous combination which the land exhibited in sea and shore, lowland and upland, wilderness and pastures, afforded the material for the parallels of Psalm 95. God has in His hand the "deep places of the earth" and to Him belongs the "strength of the hills also". By creative right the sea is His, and the dry land. The people are the sheep of His pasture and should hear His voice, remembering the trials of the desert and the mercy which brought them to the land of rest.

The alternations of victory and defeat in the conflict between the Nile and the desert were symbolized in Egyptian mythology by the strife between Osiris and Typhon. The Hebrews saw the hand of God in all such changes. "He turneth the wilderness into a standing water, and dry ground into watersprings."

Again no better imagery could have expressed the promise of future glory and blessing than:

"The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose".

The desert as the negation of activities was the place

of rest. "O that I had wings like a dove, then would I wander far off and remain in the wilderness."

Of equal importance with the rain was the gift of the dew which for many months came to refresh the earth. Its vivifying effect made it a fitting symbol for national union and brotherhood which was like the "dew of Hermon".

But under the fierce glare of the Syrian sun, the dew is soon evaporated, and this is made emblematic of mere impulsive goodness:—

"O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee?
For thy goodness is as a morning cloud,
And as an early dew it goeth away." (Hosea vi, 4.)

The poets of Palestine show an accurate appreciation for the trees of their country. A powerful emblem of kingly majesty was supplied by the cedar tree, which from its height, the dignified sweep of its branches, and the remoteness of its home on the slopes of Lebanon, formed an object of frequent references. It was essentially the "Tree of Jehovah", and was the most suitable material for the courts of His House.

In contrast with the cedar was the lowly reed or rush growing by the riverside, the emblem of insecurity or humility.

"Can the papyrus grow up without mire?
Can the reed live without water?
While yet green, it is cut down,
And before other grasses it is dry."

Again:

"The bruised reed, He shall not break,
The smoking flax, He shall not quench".

The atmospheric conditions of the east differ from those of our northern lands. The stars, as seen there, do not "faint and die", but retire hastily as the sun appears. In contrast with this, the Greeks personified the Dawn as Eōs (Aurora), taking reluctant leave each morning of her husband Tithonus and drawing back the veil from heaven till Phœbus strode forth for his march.

This eastern lack of twilight will help to explain some Bible references. The characteristic Hebrew sunrise is used to describe sudden prosperity in the words:

"Then shall thy light break forth as the morning,
And thine health shall spring forth speedily".

The Syrian sunset is also unlike those of northern latitudes. It is not a display of gorgeous colours. Hence Hebrew poetry is lacking in allusions to it. Sunset, however, is associated with the evening breeze which brings with it refreshing coolness, whose failure to appear is made a picture of frustrated hopes:

"The evening breeze for which I longed hath He turned into horror".

But any colour which was lacking in the sunset is compensated for in the magnificent panorama of the heavens at night. "The heavens declare the glory of God." No wonder then that to the watchers they seemed to be chanting incessantly the praises of their Almighty Creator:

"The morning stars sang together,
And all the sons of God shouted for joy".

THE EARLIEST NAVIGATORS

Paradoxical as it may appear, a teacher's effective work may be most accurately measured by the amount of activity which he produces in his pupils. Nature, the great teacher, in a similar way, confers the greatest benefits on mankind when she stimulates effort.

Our own English climate will illustrate this truth, for though its direct effect is to invoke on itself showers of abuse, yet its indirect effect is to call forth the bull-dog tenacity which is characteristic of the English as a race.

The effect of natural surroundings on a people is seen with equal clearness in the history of the Phœnicians, which closely followed the course indicated by Nature and is of especial interest to us, because in the conquest of the world, not by force of arms but by the friendly intercourse which arises through commerce, the English of the latest centuries are a replica of the Phœnicians of old.

The homeland of the Phœnicians is the essence of narrowness, a mere strip on the eastern shores of the Mediterranean. The restrictions of the district were occasioned by the near approach to the coast of the Mountains of Lebanon, so near, that the streams coming from them had no room for easy and graceful descents, but had to tumble over the rocky ledges right into the sea. The stint in land space necessitated oversea expansion.

Nature gave for this the means as well as the inducements. Between the feet of the hills, the harbours were many and good, quite suitable for the smaller Mediterranean craft. The hinterland supplied excellent materials for shipbuilding. The "fir-trees of

Senir", the "cedars of Lebanon", and the "oaks of Bashan" were called into requisition as mentioned by the prophet Ezekiel.

The islands of the Mediterranean allowed of a series of easy sailing stages. Cyprus was a stepping-stone to Rhodes and Crete. Avoiding the inhospitable shores marked by the Syrtes, the Phœnicians reached Sicily and passed by way of Sardinia and the Balearic Islands to the eastern shores of Spain.

It was Nature again that lured the Phœnicians forward on their great maritime discoveries and explorations. They had found a valuable commercial product in the dyeing substance which was contained in a tiny shell-fish. The dye furnished by each was so microscopical in quantity that these early mariners, in order to secure a sufficient supply, had to follow their quarry to the bays and gulfs bordering the Ægean Sea, to the coasts of Sicily and Northern Africa, and indeed throughout the whole extent of the Mediterranean.

This purple-dye mussel actually promoted the formation of colonies. For it was obviously easier to extract the dye on the spot, and leave the deadweight of shells behind, than to carry both back to headquarters.

Of the early Phœnician colonies, the most important were on the islands of Cyprus and Crete, the former being especially valuable, on account of its stores of copper, which gave the name to the island. For in those days before the difficulty of working iron had been surmounted, bronze was the staple metal for implements of every kind. Bronze is an alloy of copper and tin, and the latter is less plentifully supplied by Nature than the former.

For a time the Phœnicians obtained their supplies of tin in the neighbouring mountainous regions of the

Taurus, but this supply was soon exhausted. They then tapped the sources in the Caucasus Mountains, sailing along the shores of the Black Sea, and later discovered what was for many centuries the richest of their possessions, the land of Tarshish, in the south of Spain.

It is probable that tin from Cornwall and Devon soon after came into their hands, even before their mariners had been able to reach our land over the sea. The metal was carried up the Seine, and transferred by a short land journey to the Saône, whence it found its way to the mouth of the Rhone.

Another commodity in which these early merchants traded was the yellow amber of the Baltic, which from its scarcity, and the mystery which surrounded its source, commanded an extravagant price. In ancient times, amber was found off the coasts of Germany, and was carried thence by caravans across Germany to the head of the Adriatic.

In later days, as civilization flowed westwards, the Phœnician colony of Carthage, which afforded ready contact with Italy through Sicily, outstripped its parent, and when it was conquered by the Romans, the fruits of its labours were transferred to the same hands.

Huxley's phrase of "colossal pedlars" aptly describes the Phœnicians. They strove solely for their own material gain, but by a wise and invariable dispensation, the selfish endeavours of the individual are made to redound to the advantage of the many. The greatest benefit conferred by the Phœnicians was their adaptation of the alphabet, which they employed to assist their bookkeeping. To this "shorthand" method we trace the ready means of storing up from age to age the world's mental wealth.

The special mission of the Phœnicians in human

history is indirectly of the highest value. We cannot accord them the honour which belongs to pure and unselfish motives, yet though the work of the trader is materialistic and unsuited to the growth of virtues, it stimulates movement and enquiry, which are at the base of all progress.

To the Greeks we owe the grand conception which associated beauty and goodness, to the Romans we owe the conception of power arising from political organization, but it is doubtful whether the triumphs of Greece and Rome would have been possible, had it not been for the labours of the "colossal pedlars".

EARLY MIGRATIONS

Life manifests itself in movement. This is substantially true, whether the reference is made to the life of the community or to the life of the individual, and one aspect of tribal and communal vigour is illustrated in the process by which the whole earth has been overspread.

This process has been accelerated in modern times, according as man's facilities for locomotion have increased, but tracing the movement back to the earliest ages we are naturally met by the questions: Is there a centre from which men started on their path of appropriation? and if there is, along what paths have they travelled?

Such questions land us in prehistoric times, and we have to rely for our answers on the indirect evidence afforded by a comparison of different languages and religious beliefs, and on the light shed by philology, geology, and the materials of excavations.

Roughly one-half of the world's population has been furnished from the people who are designated Aryans, whose original home, according to the latest theories, was probably in the East of Europe, in the land between the Carpathians and the Volga.

From records crystallized in language we may construct a picture of the Aryans—their family life, their agricultural operations, their cattle, their arts, and their religious beliefs.

The Greeks were among the first to leave this hive of nations, and they settled upon the eastern isles and peninsulas of the Mediterranean Sea.

The early tribes which built up later the world-wide Roman Empire trace their ancestry to the same Aryan source. Similarly the Celts who appropriated England, Ireland, and France belong to the same family.

The Teutons, probably following later on their journey of seeking “fresh fields and pastures new”, had to content themselves with the more inhospitable forest lands of the modern Germany. Their share was characterized by bleakness of climate and infertility of soil. But these were for them only blessings in disguise, for they refused to accept in silence their share, or to acknowledge the equity of the general partition.

Their dissatisfaction showed itself in constant incursions on the lands of their neighbours, and whether under the name of Frank or Suevi, Goth or Vandal, Angle or Saxon, Longobard or Norseman, we see in them the same roving unsettled disposition which in later years dazzled the world in the conquests which followed the break-up of the Roman Empire, in the conquests of the Norsemen, and still later in the globe-covered settlements of the Anglo-Saxons.

The earlier waves of migrations seemed to have

usually succumbed to those of later birth. The Latins were forced southwards for a time down their own Italian Peninsula by the Celts who established themselves in the basin of the Po.

The Celts were themselves driven westwards by the oncoming Teutons.

Apparently there was a residue of the Aryans left in the lands north of the Black Sea, an unambitious contented section glad to resign themselves to whatever favours fortune was pleased to bestow. This was probably the nucleus of the Slav race, whose lack of enterprise became the handmaid to servility.

Among the peoples of Asia, the Iranians inhabiting Persia, and the Hindus of Hindustan, are branches of the Aryan peoples.

The numerically-strong Turanian race demands a passing reference. Originating probably in Turkestan, its members appear to have moved eastwards towards China and Japan, following the "grain" of the land. Pursuing their course along the valleys of the Yangtze-kiang and the Hoang-ho, they developed in the valleys of these rivers the ancient Chinese civilizations.

Geographical factors there as elsewhere moulded the various sections. The Mongolians in Tartary became nomads from the poverty of the soil. The Mongols on the shores became seafarers, while their fellows in the rich lands of south China from the rapidity with which they grew and multiplied became subservient toilers, yielding unquestioning obedience to the dominant nobility.

THE EARLY GREEKS

The fluctuating character of the interaction between Man and his natural surroundings adds considerably to the complexity of the conditions which we have to diagnose, for we can never be quite sure that we are giving due weight to the various causal factors.

Racial distinctions have never been satisfactorily explained from considerations of environment, and it is therefore of advantage to find cases like the Grecian states, where Nature's influences can be more accurately determined.

But early Greece has suggestive external as well as internal problems. Its position, relative to the civilization of the Persians and Assyrians, Babylonians, and Semitic peoples, the Egyptians and the Romans, made it specially susceptible to the developments around, and this position was strengthened by the islands which gave it access to different nations.

Through the islands of the Ægean Sea it was linked to the land routes leading to Assyria and Persia, through Cyprus it had contact with the Phœnicians, through Crete it could pass to Egypt, through the Ionian Islands and Sicily it could hold communications with the Italian peninsula.

The Ægean Islands in a double sense assisted navigation. Through them, the land configuration can be traced from Greece to Asia Minor, as will be best appreciated by following the line through Cythera, Crete, and Rhodes. The sea fills the place of submerged valleys, and the mountain islands form landmarks which in the transparent clearness of the atmosphere could be seen at great distances.

The whole of the irregularities of the mainland can be traced by following the lines of the mountain ranges

and spurs. The general tangle of the mountains is the clue to much of the people's history. The difficulty of communication by land forced the inhabitants to find highways by sea. Mountain and sea were graven deep down in their thoughts and literature. Thessaly is supposed by some to have derived its name from "thalassa" the sea, because its smooth plain was such a contrast to the rugged surface of the rest of continental Greece. The vale of Tempe (cutting) through which the winding Peneus flowed was explained as the gap made by Neptune with his trident. On Pelion was celebrated the marriage feast of Peleus and Thetis, the goddess of the sea.

The volcanic convulsions which had dotted the land with mountains were accounted for in the efforts of the Titans to pile hill upon hill in order to make war on the gods. The difference in the characters of Helicon and Cithæron was explained by the story that they were two brothers who had been transformed into rocks according to their respective temperaments. Parnassus was the home of the Muses, as Olympus was the abode of the gods.

The mountain ranges broke up the land into distinct states. In the Peloponnese, Arcadia formed a vast central amphitheatre with lofty and impregnable sides. Its surface asperities were, however, softened by its clear and brilliant air and skies, so that a land which at first betokened stern and rough influences became the home of people exhibiting the finer qualities.

The soil offered but little encouragement to the agriculturalist. The mountain tops were covered with snow for a good part of the year, and the occupation of the inhabitants was necessarily pastoral. The leisure and the freedom which this pursuit allowed, together with the constant familiarity with beautiful landscapes, made Arcadia the cradle of the pastoral Muses of

Greece. It was on the Cyllene Mountains that Mercury discovered the lyre, and it was Pan, the Arcadian deity, that invented the shepherd's flute.

A shepherd's life is essentially of a migratory character. The abandonment of old pastures and the selection of new fields are matters of everyday occurrence, and this constancy of change produced a restlessness of character which made the Arcadians willing at all times to serve as mercenaries, wherever personal gain was assured. In this respect, the Arcadians took the place of the Switzers of more modern days.

Laconia was the province that bounded Arcadia on the south. It was part of the policy of Lycurgus, the legislator of Laconia, to dissuade his countrymen from surrounding their capital of Sparta with walls. No doubt he had in mind the fact that men, not walls, make the surest defence, but the physical provision for Laconia might have also suggested the same thing. The real walls of the country were its mountains, which gave it the title of "unassailable", and where no mountains were provided there was the defence of the sea.

Being sheltered on three sides from the bleak winds, and open to the soft refreshing breezes from the south, Laconia had exceptional advantages of climate. Its low open grounds produced fruits and myrtles. The slopes which rose immediately from the plains were clothed with olives, and forests of pine covered the mountains whose sides were scarred with deep gullies, the courses of the torrents which descended headlong to the vale.

The majesty of the mountain heights and the beauty of the rivers might well have formed the inspiration of the inhabitants who delighted in all forms of bodily exercise which a beautiful climate and a suitable place allowed,

Just as Sparta devoted itself to physical exercises, so Attica devoted its best energies to mental development, and its silent influences on mankind have been world-wide. Its position seems to bespeak contact with other civilizations. Its eastern face looked towards Asia, its southern shores fronted Egypt.

For the ships of that time, the harbours which were to be found on its eastern and western shores were commodious, and by means of the islands which served as ports and emporiums, it could readily pass across to the Asiatic shores.

Nevertheless, Attica had a serious drawback in the poverty of its soil. This, which at first sight appears a drawback, was really a blessing in disguise, for it compelled the inhabitants to look abroad for a living. It filled them with a spirit of activity which made them love to grapple with difficulties and face dangers. Their contact with strangers made them the most intellectual of all the Greeks.

Bœotia was the antithesis of Attica, both intellectually and physically. Nature indeed seemed to have designed a sort of balance between the two. To Bœotia belonged rich fields and pastures. To Attica was given sterile hills and cliffs.

The difference between the peoples of the two states can be read in the characters of what we may call their national heroes, Theseus and Hercules. Hercules was without a peer in deeds of physical force, but this trait was regarded by the Athenians as one which should not be envied, and not even wholly admired. Theseus on the other hand was a statesman who framed laws. Hercules gave no encouragement to the arts, but Theseus was the favourite of Neptune, and built ships, fostered commerce, worked mines, and coined money.

To the separation of the Grecian states by mountain

ridges, we can trace directly the generation of that spirit of rivalry which produced in the individual the most strenuous efforts. But there were also what we may call the internal conditions of each state which challenged thought. There were the effects of volcanic fires and earthquakes, there were the rivers which disappeared through the calcareous rocks, and the lake that periodically engulfed the surrounding plain. There was Nature in repose in the sky without clouds and the hills clad with the thick forests. There was Nature in movement in the tossing sea and the babbling streams.

Moreover, the ideas received from Nature were given a ready channel for expression in the rich and varied veins of marble which the purity of the air preserved, so that, in the national monuments, the youth were taught by great examples, and the faith of all enkindled and invigorated.

A natural appreciation of beauty is characteristic of the Greeks, and raises them at once to a higher level than their fellows. Grace in outward appearance, beauty in form, symmetry of movement, melody in utterance, chastened elegance in expression, easy dignity in behaviour, these were the qualities which the Greeks prized most highly, and these were expressed in the "*kalos kagathos*" which implies that beauty and goodness are in truth inseparable.

CIVITAS ROMANORUM

The transition from the Greeks to the Romans seems abrupt. The former were the students and followers of Nature, the latter apparently triumphed over the limitations which Nature imposed; the former developed

strength as an aid to beauty, the latter saw in virtue and virility the pure embodiment of "vis" (strength). The former sought in the training of the individuality of its citizens, the highest welfare of the State, the latter stimulated in the common good (*res publica*) the elements of a system which would secure the greatest self-sacrifice; the former traced Nature's harmony in her varied manifestations, the latter passed by differences to reach universality, and gave to the civilized world the glorious conception around which to frame its laws.

Yet Rome, in spite of her apparent independence of natural conditions, bears their impress in her early history. Her first appearance in the world was of the humblest character. Early Rome occupied a single hill, the Palatine, one difficult of access, by reason of its steep escarpment, and screened from the surrounding country by dense jungle. It lay near the banks of the rushing Tiber.

The right bank of the river was occupied by the powerful Etruscans, and the other hills in the neighbourhood were in the possession of other races more or less unfriendly. Such was Nature's training ground for the people who were to become world-wide conquerors. From the very exigencies of existence, the Romans had to seek alliances and to cultivate peaceful relationships with their neighbours—Latins by race, like themselves—till they were strong enough to acquire the Campagna, the plain which stretched from the banks of the Tiber to the modern Mount Circello, and from the Apennines to the sea.

In addition to their political genius, the position of the Romans in the centre of the peninsula, and their possession of the valley of the Tiber, enabled them to incorporate the mountainous Sabine territory and the northern province of Etruria.

The chances of the Etruscans, in the struggle for the supremacy of the peninsula, were discounted in advance, from the fact that they had as their northern neighbours the Gauls of the province which was later known as Cisalpine.

The geography of the locality will explain much which appears at first sight anomalous. Though Italy, as we know it, is bounded on the North by the Alps, which contain the highest mountains of Europe, its complete protection is not thereby assured. The Alps are pierced by passes which are, by comparison with the Pyrenees and the Balkans, easy to cross. The range itself presents a very steep face on the southern or Italian side, while its exterior slopes towards France, Switzerland, and German Austria are comparatively gentle.

Thus the Gauls had early appropriated the valley of the Po, and made the line of the Apennines, from the Gulf of Genoa to Ariminum, the demarcation between themselves and the southern states. The crossing of the Rubicon was equivalent to a declaration of war as between the Romans and Gauls.

From the Etruscans, the Romans adopted many of their ideas, including the particular array they favoured in battle.

The first dispute of the Romans with the Carthaginians showed the necessity for a fleet, and the vigour of the early republic is shown in the two months' work, whereby forests were cut down, timbers sawn, and one hundred galleys, of considerable size and solidity, constructed and launched.

From the conquest of the Carthaginians, the Romans passed onward to the conquest of the Grecian states, the conquest of Gaul and the rest of the known world.

A comparison of the natural surroundings of the Greeks and the Romans will serve to explain the

general lines of divergence between the two peoples.

The coast line of Greece is strikingly irregular, and well provided with bays and harbours. The Italian coast is marked by comparative uniformity, and absence of convenient harbours. Thus the Greeks were led on naturally towards commerce, and to the search of the outlets for their surplus population in colonies over the sea.

The genius of the Romans lay rather on the land than on the water, and by means of their elaborate system of roads they impressed their will on all the known world, and gave to mankind a body of laws, whose influence remains to this very day.

The Grecian mountains were jumbled together in irregular masses which served to define small distinct districts. The Italian mountains were more systematically disposed around a central range, and their valleys, though irregular, allowed of much readier cohesion between district and district.

Yet the Roman successes were by no means due entirely to geographical advantages. They were due more to the discipline which the race had to undergo, in its first struggles to weld together the peoples of the Italian peninsula, and to the grandeur of the political system, which made even the barbarians proud of the privileges contained in the magic words "Civis Romanus sum".

Perhaps the most striking confirmation of their "communal" sense is contained in their idea of international law which they have handed down to us. Their *jus gentium* may perhaps be considered as the least common denominator of the laws of the tribes of Italy which, when combined with the Greek conception of the Law of Nature, gave to the world the international law, which was to be of paramount importance in all future advances of civilization.

IMPERIUM

The greatness and power of the Roman Empire must be considered in its relation to the world of its day. Apart from India and Persia, the known world was comprised of the lands bordering the shores of the great inland sea, which thus acquired its name of Mediterranean.

The main mountain axis of Europe, and the great Sahara Desert of Africa, together with the surface features of Syria and Asia Minor, had apparently conspired to make the Mediterranean the centre of a miniature world.

In that world, the city of Rome itself occupied a central position, and allowing for the changed conditions of modern life may not unfitly be compared to the position of Great Britain as the centre of the world of the present day.

Thus even at the height of its development, geographical considerations were of paramount importance to Rome. The exclusive possession of the great sea basin gave it the necessary access to every province.

The geographical feature, which dominated the whole, dominated also the parts. The great Roman road in Hispania kept close to the eastern shore, till it utilized the open valley of the Guadalquivir, to pass to the south-west corner of the land. From Rome to Narbonne, in Rome's important province in Southern Gaul, the road skirted the coast also.

The tangled mountains of Greece precluded a road along the coast of that land, but a way was made from Rome to Brundisium, at the "heel" of Italy, and starting from Apollonia on the opposite side of the strait a direct route ran through Thessalonica (Salonica) to Byzantium (Constantinople).

On the west and south of the Mediterranean, the Roman roads in Syria, Egypt, Numidia (Algeria and Tunis), and Mauretania (Morocco), ran parallel to the coast.

The possible need of co-operation between the land and sea forces seems to have influenced the choice of Roman stations in Britain. We may first notice those with distinctive names as Colchester and Lincoln, Chichester and Portchester, Winchester and Dorchester, Caerleon-on-the-Usk and Gloucester, Chester and Ribchester. In addition there was London, with its stations en route of Dover, Richborough, and Reculvers.

Where the Roman Empire failed to reach the sea, the land boundaries were made along the line of the great rivers Rhine and Danube. Their valleys allowed of the formation of useful roads, so that by means of geographical lines of least resistance the various stations were linked together.

As has been already mentioned, the Alps are characterized by gaps which allow of comparatively easy passage. The pass of St. Genèvre led to the valley of the Rhone, as we might have inferred from the position of the town of Geneva. This road through the Pass of St. Genèvre led past the town of Grenoble, that is Gratianopolis, which was named after the Emperor Gratian, and also past Valence, which was named after Valens.

The St. Bernard Pass, which is of present commercial importance as leading to the Rhine, was not used by the Romans. They travelled by the Julier Pass to meet the Valley of the Inn, which thus enabled them to arrive at the headwaters of the Rhine.

The easiest of all the Alpine passes was the Brenner, which ran along with the Valley of the Adige to give access to the Tyrol.

This road was defended on the Italian side by the town of Verona. It ran to Augsburg, which was named after the Emperor Augustus who established a colony there, and ran also to Ratisbon, the station for a camp or "castra".

East of the Brenner Pass, the mountains themselves gave ready access to the land now known as Austria, and a road passed direct from Verona to Vienna, the most important of all stations, because of its position at the parting of various lines of march. On the Danube also, we may notice Turnu-Severin, that is the tower of Severin, and Nicopolis, the "city of victory", so named by the Emperor Trajan.

The names of the Roman stations along the Rhine were themselves legion. They were all built along the left bank of the stream. Among them we may notice Strassburg, the "fort by the road", which is still one of the most strongly fortified towns of Europe; Mayence, which from its position at the junction of the Rhine and the Main was considered one of the most important of the Roman forts; Coblentz, the depot for slingers; Bonn, the headquarters of several legions; Cologne, the "colony" founded by Nero's mother; and Utrecht (Ultra-trajectum), the lowest point down the stream across which it could be bridged.

Other stations deserving of notice were Toulouse in Gaul, an important station standing midway between the Bay of Biscay and the Mediterranean; and Orleans on the Loire, which recalls in its name that of the Emperor Aurelian.

The name of Oporto reminds us that it gained its name from its harbour (portus), while Saragossa, in the basin of the Elbe, is a name shortened from Cæsarea Augusta.

OBSTRUCTIONS OF MOUNTAIN, MARSH, AND FOREST

A study of the extent of the Roman Empire shows how vital the sea was to the Romans, as a bond of union between the various parts of their land, and how the great river valleys were appreciated for their lines of communication.

The Empire was not so much the result of peaceful growth and accretion, as the effect of forcible absorption, and its history showed what powers of resistance are conferred on inhabitants by mountainous heights and marshy lowlands.

The early Roman struggles with the Samnites, a tribe which dwelt among the Apennine Mountains, extended over fifty years. The Helvetii, and the other Gallic tribes which dwelt among the heights of the modern Switzerland and Burgundy, were a constant thorn in the sides of the Romans, even in their days of power; while we can infer how difficulties of conquest depended on the nature of the land from the fact that the Auvergne Mountains are named from the Arveni, the tribe which appears most frequently before our notice in Cæsar's campaigns.

The Roman legions, which composed the standing army of the Empire, were stationed on the frontiers or posted in turbulent provinces.

The banks of the Rhine were guarded by eight legions, Africa and Egypt by four, the eastern frontier by four, the line of the Danube by four, the Spanish Peninsula by three, and two were stationed in Dalmatia so that they could easily reach Rome if necessary.

In this garrisoning of Hispania, we can again read

the value of mountain heights to determined men. In Britain, the defence afforded by mountain and marsh is very noteworthy. The tribes which proved themselves to be possessed of the greatest resisting power had decided natural defences.

The Iceni and the Trinobantes occupied the land now known as Norfolk, Suffolk, and Essex, and were defended by the fens of the Wash rivers on the north, and by the forests and marshes of the Lea and lower Thames on the south.

The Roman stations at London, St. Albans, Norwich, and Colchester are indelible records of the consideration which the Romans gave to the Iceni and the Trinobantes.

The defence afforded by mountains can be read in the resistance maintained against the might of Rome by Caractacus and the Caledonians. The necessary respect due to the former from the Romans is told in their stations at Gloucester, Caerleon-on-the-Usk, Uriconium (Wroxeter), and Chester; that due to the latter in the line of forts between the mouths of the Forth and the Clyde.

Even more eloquent than the instances cited from within the Empire, are those which can be culled from without. The Roman legions on the Rhine were placed in position, because of the periodic attacks of the Teutonic tribes which could take ready refuge in the mountains, marshes, and forests of the recesses of the modern Germany.

In the reign of the Emperor Augustus, the Roman General Varus followed the Teutons into the hilly region of the Teutoburger Forest in the autumn of 9 A.D. A great storm which arose disposed of any chances the forces might once have had. Caught among the marshes and morasses they were overwhelmed by their fierce foes.

The whole extent of the land from the Vistula to the Rhine was characterized by lakes and woods, marshy jungles, and sandy wildernesses. The records afforded by present-day names are worthy of notice. "Wald", the word for forest, can be found in Schwartz Wald (Black Forest), Spree Wald, Bakony Wald, Böhmer Wald (Bohemian Forest), Thuringian Wald, Westerwald, etc. Holland derives its name from its "houtland" that is its "woodland".

The Roman disaster of Varus had some sort of compensation in the successful expedition of Trajan against the Dacians, which we can read recorded in stone on Trajan's column at Rome. There we can see the exertions of the sappers and miners in making a road into Transylvania, "the land beyond the woods". The name of "Roumania" will also tell us of the Roman colony which was settled there after this campaign, just as "Roumelia" spoke of the earlier Roman influences south of the Danube.

The evidence afforded by other names as to the presence of forests is also interesting. Montenegro (Black Mountain State) still retains valuable timber trees on its mountain sides, and Bukovina is probably the land of "beeches"

TRIBAL MIGRATIONS

Just as Physical Geography will illumine much of man's history, so the combination and accommodation of natural surroundings with human endeavour can be read in Political and Commercial Geography.

The political divisions of the modern map of Europe are explained by the events which produced the break-

up of the Roman Empire. This Empire had been built up in spite of the divisions and demarcations which Nature had indicated, and its dissolution was accompanied with the reassertion, as it were, of Nature's boundaries.

The passing of the Empire was the beginning of the Teutonic ascendancy which has continued up to the present day.

Out of the various German tribes, we can distinguish in the middle of the third century four chief confederations, the Allemanni, the Franks, the Saxons, and the Goths.

The Allemanni had a distinctive custom of owning land in common (the *Allemand*), from which they obtained their name. This is still the name by which the Germans are known to the French. The Allemanni occupied South Germany, the Black Forest, German Switzerland, and Wurtemberg.

The Frank lived on the banks of the Rhine, which divided him from the Celt. The Saxons occupied Northern Germany, the Goths dwelt in the basin of the Vistula and Dnieper, and from their northern border worked their way along the shores of the Baltic, where the southern province of Sweden and its adjacent island are known as "Gothland".

The eastern portion of the race composed the Ostro-goths, while the western portion was known as the Visi-goths. Akin to the Goths were the Vandals and the Burgundians.

Other tribes included the Suevi who gave their name to Swabia, the Jutes of Jutland, and the Longobards who were on the middle Elbe.

The constant pressure which the Teutons brought to bear on the Roman Empire at last told its tale, and first Dacia was relinquished to the Goths by the Emperor Aurelian, and later they were allowed to

settle south of the Danube, and were thus incorporated in the Empire.

But this was only the beginning of more terrible things, for the Tartar people, the Huns, forsook their camping grounds in Asia, and pouring forth in their countless hordes came westwards over the plains of Russia.

The eastern and the western Goths left their lands on each side of the Dnieper, and crossed the Danube. The other Teutonic tribes were forced westward, and thus there ensued the enormous upheaval in which very few of the German tribes retained their original seats.

The Franks were driven over the Rhine into Gaul, whose name they changed to France, though their former haunts are still shown in the land of Franconia. The Saxons and Angles crossed the waters of the North Sea and found a new home in Britain, which thus became England.

The Goths, the Vandals, the Burgundians, and the Longobards appear to have worked with a common understanding. They crossed into the North of Italy, where the Longobards gave their name to Lombardy, then the Burgundians proceeded to the Rhone land where they founded the province of Burgundy.

The Ostro-goths settled in Italy, and the Visi-goths, true to their former position relative to their eastern brethren, went westward to southern Gaul and Spain. Their rule is said to be evidenced in the names of Cat-a-lonia and Vandalusia.

The fourteen-days indiscriminate plunder of Rome by a Vandal leader gave rise to the term "vandalism" for wanton destruction.

The Huns, who had been largely responsible for the "general post", contented themselves for some time with the grassy plains of Dacia, which would serve to remind them of their old steppes in Asia.

Like jackals following in the wake of the lion, as the Germans deserted their sandy plains along the shores of the Baltic, the Slavs crept in from the north-east, and occupied Pomerania, Mecklenburg, and Oldenburg.

An interesting chapter of the general upheaval is formed by the account of the way in which the Angles and Saxons worked their way along the rivers of Britain, and displaced the Britons who were driven towards the west.

OBSERVATIONAL WORK (PART I)

Much profitable observational work can be derived from map-reading, but it is necessary in all cases that pupils should have their enquiries and researches directed, for there is perhaps no more wide-spread misconception than that which supposes that things can be seen just for the looking. Man is only able to see up to the point to which he has been trained to see.

This is the more obviously true, when the results of mere looking require interpretation and the making of inferences.

Now the scope of the materials provided on the map is very extensive, and this is so whether we approach it on the physical side, as when we group rivers according to the parallelism of their courses, or look at political matters, and note how the similarity of names is indicative of identity of race.

The former of these enquiries helps us to understand the physical structure of the regions in question. Thus the nature of the land and their slopes become endowed with significance when we observe the parallelism of

the rivers of Sweden, the general sameness in direction of the rivers of the Wash, or the twinship of the Dnieper and Don, the Volga and Ural, the Guadiana and Guadalquivir, the Theiss and the Danube, the Drave and the Save.

The inferences derived from place-names are even more suggestive. Had History been silent on the Teutonic immigration into Britain, we should still have had evidence of the fact in the similarity of names. We have already noticed the use by the Germans of the word "Wald" for forest. In England we have the same word in the "Weald" which formed such a persistent obstacle between the kingdoms of Kent and Sussex. Similarly the "Wolds" of Lincolnshire and Yorkshire, and the Cotswolds of Gloucester, speak of wooded hills.

It is interesting to note also how the forest of the Weald, when it had been pierced and penetrated, gave rise to various sections of "woods" called "hursts" in Kent and Sussex, and these are but etymological relatives of the German "Hurst", "Horst", occurring also in place-names.

The English "ford" which we have in Bradford (the broad ford), Stafford, Oxford, Bedford, &c., is found in Germany as "furt" and "furth". Thus Frankfurt speaks most emphatically of the fact that there were certain river crossings which the Franks favoured.

"Beck", which is found in England as the name for a brook, is the German "bach". "Thorp", a village, which in the compound Milnthorp is the equivalent of the German "dorf" which we find in Düsseldorf.

"Stead", the English for place, is the German "stadt". "Ham" in England, "heim" in Germany, and "um" in Friesland are the geographical words

corresponding to "home". Birmingham and Mannheim will be readily called to mind.

The necessity which early communities felt of making provision for defence is enforced in several words. The "warded" or "guarded" place is shown in the suffix "worth" and "wurth", as in Tamworth (the guarded place on the Tame), and Donauwörth (the guarded place on the Danube).

Our common words "bury" and "bark" for the covering of a tree derive their significance from an original meaning of covering and protecting, and are thus cognate with the German word "burgh". In England we have Bury, Bury St. Edmunds, and Tewkesbury, to place side by side with the German Brandenburg, Luxemburg (Little Burg), Hamburg, Wurtemberg, Saxe-Altenburg, and Salz-burg (Saltburgh).

It will be noticed that some of the names from Germany are those of provinces, for by the same process as that by which many of our English counties took their names from a central town, these German provinces were christened.

Just as the "burg" was the fortified town, so the "march" was the frontier on which the duty of defence was imposed.

The tribes of Germany, with no well-defined natural boundaries except on the north, were specially in need of "margraves" or officers of the marches on whom rested the primary duty of repelling invaders. Germany was, in fact, almost in the same position as the kingdom of the Angles which obtained in Britain the name of Mercia.

Yet Germany was in a more difficult position than Mercia, owing to the presence on her borders of races of different blood. Westward, she had contact with the Celt, eastward with the Slav, and on the south with "mixed" races.

The name of margrave as the "reeve of the march" still lingers, and traces of the old "marches" can still be made out. There was the March of Schleswig to keep watch over the countries of Scandinavia. Antwerp had to keep an eye on the west. Austria and Saxony were the marches on the south, while Brandenburg had the difficult task of meeting any pressure on the east. The name of Prussia, it has been suggested, means "Border-Russia".

Later English history bears frequent reference to the Lords of the Marches and the Earl of March, titles which have their origin from the lands on the borders of Wales, which as the meeting-place of Teuton and Celt held the position in Britain which Belgium, in later times, took in Europe.

OBSERVATIONAL WORK (PART II)

In the last chapter, we have noted how the homes of allied races can be inferred from the similarity of place-names, but our inferences need not stop short at this point. Much can be learned also from the categories to which these names belong.

The Romanized Celts had been drawn together into towns and colonies which bore Romanized names. The Teutons came, neglected the towns, and devoted themselves to a country life. Their settlements were those of agriculturalists who either sought out or formed the meadows and the leas. Many of our names bear witness to these "meadow" stations. Burnley, the lea by the bourne; Saltley, the lea which tells its own tale; and Beverley, the lea of the beavers.

In most of the settlements, however, there was

provision for defence of some rude character against wild animals. The defence of the "hedge" is shown in the use of the suffix "ton" (German zaun), and the defence of the stockade is shown in "stoke" and "stock".

The Celts have left their traces in those parts of the land from which they were displaced, but these consist of names which have reference to natural features. If we remember the former Celtic predominance in south-west Europe, we shall not be surprised when we find similar names in Britain, France, Spain, and Portugal.

Most of the rivers named by the Celts took forms derived from "dwr", "afon", "uisge", or "don". In England, there are the Derwent and the Darent to correspond with the French Adour and Dordogne, and with the Spanish and Portuguese Douro.

The pens or mountains are seen in Pennine and Apennine. The mountain ridge or "cefn" is embodied in the "Cheviot" Hills, "Chevening" in the north of Kent, and in the "Cevennes" of France.

The "hill" or "dun" is shown in Snowdon, Dunstable, Dunse, Halidon Hill, Dundee, Dunkeld, and Dumbarton. The situation of a town or settlement beside a wide stream was indicated by the combination of "dun" (hill) with "llwych" or "linn", the words for lake. This was the case with London, Lyons, and Leyden, the connection in the two latter being best seen in their Romanized form of Lug-dunum.

Coombe, a hollow between hills, is perhaps seen in the examples of Morecambe, Ilfracombe, and Wycombe, while "nant" for "valley" is contained in the French Nantes, the Cheshire Nantwich, and the Welsh Nantglyn.

It was fortunate for the Celts that as the Teutons were forced westwards, they themselves could find

rocky refuges and sea-girt islands wherein they could make a home.

The Celts of Gaul retreated to Brittany, those of Britain retired to the heights of Cornwall, Wales, and Cumberland, while the Highlands of Scotland formed an unconquerable land for them when the Angles invaded the Lowlands.

The names in the three Celtic strongholds in the west of England are often suggestive. The rocky forts which were denoted by the word "caer" are shown in Carlisle, Cardiff, Caernarvon, and Caermarthen. "Pen", a hill, is seen in Penrhyn (Cornwall), Pembroke (Wales), and Penrith (Cumberland).

"Man", a district, is shown in the Isle of Man, Mona, and the Menai Straits, as well as in Maine (France) and Manchester.

The native Celtic enthusiasm and ardour which found a remarkable avenue for its manifestation in Christianity gave the name of "Saint" to St. Bees in Cumberland, St. David and St. Govan in Wales, and St. Austell in Cornwall. The churches or "llans", though their names are disguised, can be read in Launceston (St. Stephen), Lampeter (St. Peter), and Llandaff (St. David).

The Britons of the south of the land received their message of Christianity direct from Rome. Those of the north received it from Ireland, and the somewhat different conceptions of the religious life as well as the differences in the material wealth of the two sections is shown by the life in the "cells" which gave birth to the names in "kill" and "kell" which are so frequent in Scotland and Ireland.

In these two lands, outside influences did not permeate so rapidly as in England, so that they have a larger proportion of Celtic names. Both Scotland and Ireland have some remarkable heights which are specially

noticeable on the coast. It is not therefore surprising to find a special word for "high" (ard), which is the component in the names of Armagh (Macha's hill), Arran, and Ardnamurchan.

"Ken", a head, is shown in Kenmore, Cantyre, and Kinnaird.

"Inch" or "Ennis", an island, gave names to Inchcape, Inchmore, and Enniskillen.

The early recognition of the value of a site at the mouth of a river seems to be established by its specification in a distinct word, "aber". Instances are found in Avranché of Brittany, Aberdare of Wales, and Aberdeen of Scotland.

Lastly, the poetical instinct of the Celt seems to breathe out in the more descriptive epithets. "Garw" (rough) gave names to the rivers Garry, Yarrow, and Garonne. "Dhu" (black) is shown in Douglas and Dublin, while the primary word "Llevn" which meant smooth, and produced the word "linn" for the smooth pool or lake, is seen not only in Dublin, the English equivalent of Blackpool, but also in Loch Leven and Linlithgow.

THE NORSEMEN

Tribal migrations did not cease with the general upheaval which ensued on the break-up of the Roman Empire. Throughout the whole of the climatic zones there has always been a tendency for the more northern tribes to attempt to displace their neighbours on the south, and the Scandinavian people, who had not shared in the previous Teutonic movement, were the next to make a stir.

It may be that a centralized power at home had made the more restless spirits look for quarters elsewhere, but it is still more certain that their incursions were but the natural sequel to their geographical surroundings. These had trained them to be essentially huntsmen and fishermen.

The map of Norway reveals three striking characteristics, mountains reaching close to the sea-board, a curious series of branching inlets, and numerous islands along the coast. In some aspects, it is Greece transplanted to the north.

Yet the differences in climate produce wonderful differences in other conditions. The short Norwegian summers make it difficult to raise even satisfactory crops of hay. The growth of corn is almost impossible, so that the means of livelihood must be sought in the game sheltered in the hills, or in the fish swarming in the waters.

Even more strikingly than in Greece, Nature has indicated that the means of communication must be by water. The inlets are so many well-protected harbours, both by reason of their branches, and by reason of their island breakwaters, and the connection of "fiord" with "fare" (to go) is highly suggestive.

The forests were well supplied with timber suitable for ships, so that Norway provided both the means and the inducements for migrations. Denmark in its sand dunes, equally with the cliffs of Norway, indicated that creature comforts must be sought elsewhere. The Norwegian mines furnished materials for weapons, and the climate gave them the hardihood and vigour which enabled them to undertake the expeditions which struck terror on all hands.

They even ventured out of sight of land, trusting to the ravens which they carried with them to give the necessary indications of their locations.

Their voyages serve to illustrate the value of river valleys in piercing the heart of a country, and also show the conception of modern European colonization, as the provision of settlements for the surplus population of the home land.

They secured a position at the mouth of the Seine which enabled them to dominate Paris and dictate terms to the Frankish kingdom. Their hold on London was the step which allowed them to humiliate the West Saxons.

Their colonies in Iceland and the Faroe Islands, in the stormy Orkneys and Hebrides, revealed them as hunters and fishermen, in contradistinction to agriculturalists.

From their station in the Orkneys they flowed over to the mainland, which thus became for them the "Sutherland"; and then as they passed still farther down the west coast of Scotland, they founded a yet more southerly dominion which is still recalled in the bishopric of "Sodor and Man".

The presence of certain words on the map will enable us to read the wanderings of these hardy Norsemen. "Wick" is allied to the word "viking" the man of the creek or bay, and also with the Latin "ville", and its connection with the latter seems to convey the idea that the Scandinavian "bays" or "fiords" were the sites for their villages.

"By" was their word for "dwelling", which we meet with in by-law. Their "fiord" became on the Scottish coast "firth" and in other cases "ford" as in Milford Haven, Waterford, and Wexford Harbours. To them a strait was known as a "sound".

Throughout its entire length, the eastern shores of Britain retain traces of the Norsemen's presence in Wick and Berwick, Whitby and Grimsby, Greenwich, Woolwich, and Sandwich. The west coast of

Scotland witnesses to their presence in its various "sounds".

Ireland has its Limerick and Smerwick, while the Danish occupation of England north of Watling Street Road in accordance with the terms of the treaty made with King Alfred, is indicated in many places, among which we may notice Derby and Rugby, Appleby and Kirby.

"Dale" for valley appears in Annandale, Lonsdale, and Kendal. "Holme" for river island is seen in the English Oxenholme and Durham (Dun-holme) as well as in the Scandinavian Stockholm.

Other words relating to the sea and its coasts are "ness" or "nez" for nose or cape, which gave us Caithness, Sheerness, Grisnez, and the Nazes of Norway and Essex. "Scar" for rock appears in Scarborough, the Skerries, and Skerryvore.

FEUDAL LORDS (PART I)

At first sight it would appear that feudalism belongs wholly to the domain of History, and no doubt this is true if we confine ourselves to its purpose in binding society together after the shattering of the strong political system of the Romans.

Yet the effect of feudalism in the creation of lords with large landed interests had important geographical bearings. Our illustrations in this chapter will be confined to England and Wales, and for a complete understanding must be taken in conjunction with the map.

The dominant position of the feudal lord required that he should be entrenched in a strong castle, and the strongest positions for such were formed by emi-

nences near streams. The most important castles served a public as well as a private purpose, for they were fixed in strategic positions which can all be located on a physical map.

In all ages, the most important lines for routes have been along river valleys, and, starting with the river Thames, we will survey these routes and their defences. London had its "Tower", commenced by William the Conqueror, and this was supplemented by castles higher up the river at Windsor, Wallingford, and Oxford.

Entrance to the eastern counties was barred by castles at Colchester, Ipswich, Norwich, and Lincoln. The basin of the Trent was defended by castles at Newark and Nottingham, the former of these being rebuilt in the reign of Stephen, and thus giving rise to the name of "New-worke".

The branches of the Yorkshire Ouse, which flow between the wolds and the Pennines, gave to the city of York special strategic importance.

The defence of the Scottish border warranted special measures, and William the Conqueror created in Durham a County Palatine under the Bishop of Durham, who thus acquired the power of an independent prince, with the right to coin money, levy taxes, and raise soldiers.

This will account for Monkwearmouth and Bishopwearmouth as contrasted with King's Langley, King's Lynn, Rowley Regis, &c.

Routes through the Pennines were formed by taking advantage of the valleys of the Aire, Tees, and Tyne, and this will account for the castles at Clitheroe, Barnard Castle, and Carlisle.

Newcastle owes its name to a fort built by Robert, the eldest son of William the Conqueror.

Returning to the south, we find Arundel Castle, one of the finest residences in existence, built in the valley

of the Arun, Winchester in the valley of the Itchen, Salisbury in the valley of the Avon having fortifications previous to feudal times, and Dorchester in the valley of the Frome.

Exeter and Tiverton castles in the valley of the Exe date from Norman times. Proceeding to the Bristol Channel, we find the feudal castle of Taunton in the valley of the Tone, and similar castles at Bristol and Devizes along the course of the Avon.

The great entrance to the Midland Plain of England along the course of the Severn was defended by castles at Berkeley, Gloucester, Warwick, and Kenilworth.

The importance of the border or "march" lands near Wales was emphasized in a great array of castles. Wales is essentially a land of mountains, which grouped themselves to mark out three distinct divisions—North Wales, Mid Wales, and South Wales.

Chester was the door to North Wales from England, Shrewsbury is the natural capital of Mid Wales, and Hereford the corresponding town for South Wales. Each of these had its strong castle, and each was placed in the charge of a baron who was most likely to assist in the appropriation of the lands of his Welsh neighbours.

In a few years the castles were multiplied. Chester soon had associates in the castles of Hawarden, Flint, and Rhuddlan. Shrewsbury had fellows at Oswestry, Montgomery, and Bridgnorth, while along the line of the southern plain, the castle-builders fortified the length from Chepstow to Pembroke, erecting defences at Newport and Cardiff, Neath and Swansea, Carmarthen and Tenby.

FEUDAL LORDS (PART II)

Feudal ideas will explain much of the history of the Middle Ages, both in the aggrandizement of the individual nobles and the aggressions of their sovereigns.

The final struggle of England with Wales had its ostensible basis in the feudal claims of Edward I, the story of whose Welsh campaigns and subsequent castles forms the most beautiful and lively of all lessons on the geography of North Wales.

The incidents in connection with England's dealings with Scotland are equally illustrative. In this case, the feudal claims had reference at first to the lands on either side of the border, which had not been delimited. The border was ultimately decided by physical conditions. When the Romans, with their political centre at York, wished to guard against the attacks of the tribes who could shelter in the Scottish Highlands, they naturally chose the line of the Firths of Forth and Clyde for the dividing line.

When, however, two civilized centres had grown up, the one in the south of England and the other on the fertile lowlands immediately south of the old Roman line, it was most natural that the division should be made where the population was most scanty, in other words where the bonds of cohesion were weakest. That the boundary was decided by natural conditions is shown by the fact that there was no formal agreement on the subject. The bog known as Solway Moss, the Cheviots, and the Tweed arranged, as it were, the matter between themselves.

In later times, when the feuds between England and Scotland became intensely bitter, the border castles and peels fixed themselves, quite naturally, along the routes of the raiders and marauders.

As the "eastern" route was the easier, and therefore the most frequented, Berwick held a most responsible position. Being on the northern bank of the Tweed, it belonged properly to Scotland, and in the reign of King John, when the town was in the possession of the Scots, the English attempted to make a rival castle on the southern bank at Tweedmouth. Though they failed, owing to the way in which the Scots were able to harass them, they eventually managed to gain possession of Berwick, and solved their problem in that way.

Higher up the Tweed, on the English side of the river, was the castle of Norham, "Norham's castled steep," whose importance is embodied in its choice by Edward I for the famous meeting when he adjudicated on the claims of the competitors for the Scottish throne.

Farther south, along the eastern road, were the forts of Bamborough and Dunstanburgh, till the valley of the Aln was guarded by the fort of Alnwick. Still again southwards, Warksworth was placed to defend the valley of the Coquet, and in addition to the fort of Newcastle already mentioned, the line of the Tyne was protected by castles at Tynemouth and Jarrow.

On the west, the Scots guarded their route through Annandale by the castle of Lochmaben, that through Nithsdale by Caerlaverock, and the basin of the Liddle by the castle at Hermitage. On the east, they defended the valleys of the Tweed and Teviot by the castles of Roxburgh, Dryburgh, and Jedburgh.

The strategical importance of the different routes can also be read in the positions of battlefields. Hexham lies on the route which the "Tyne Gap" has fixed between Newcastle and Carlisle, Otterbourne in the basin of the North Tyne, Hedgeley Moor, Homildon Hill, and Flodden in the basin of the

Till. Halidon Hill being fought for the possession of Berwick lies in the basin of the Tweed. Solway Moss tells its own position.

Border-fighting was usually far more feudal than national in character. As a matter of fact, the Scottish nobles of the Lowlands had been Norman barons, and it was mere chance that decided that the names of Percy and Douglas should be feared north and south of the Border. In later times, when there were internal dissensions in Scotland, the Scottish borderers preyed on either side, with the utmost impartiality, and certain families, as the Kerrs, the Armstrongs, and the Scotts, had monopolies of wholesale thieving.

Feudalism gave colouring to the whole of Scottish history up to the union of the crowns of England and Scotland. The system took firmer root in Scotland than ever it did in England, and it existed there long after it had been overthrown in England. The explanation is partly contained in the different geographical conditions. In Scotland, there was not the same well-defined centre, and the mountainous and island districts, being difficult of access, were not easily brought under a central control.

Again, the build of the land favoured the rise and the prolongation of the tribal or "clan" system, which created a large number of local magnates. Thus the Crown was in constant trouble. Sometimes it was a revolt of the men of the north under the Earl of Moray, whose district is still shown to us on the map in Moray and the Moray Firth. Sometimes it was a rising in Galloway, the Celtic corner of the south-west.

At times it was an alliance between the Earl of Buchan and the Macdougals of Lorn, at others it was a struggle between the Hamiltons and the Douglasses.

The Macdonalds, as "Lords of the Isles", resented any outside interference, and constantly the Crown had to exalt one clan in order to depress another. Thus the duty of maintaining order in the west was entrusted by James IV to the Earl of Argyll, the head of the Campbells, while the Earl of Huntly, as head of the Gordons, was charged with the same duty in the North, and required to maintain a strong fortress at Inverness.

THE SARACENS OR EASTERNS

The physical structure of Arabia is noteworthy. Its mountains are situated along its coasts, and these rob their hinterland almost entirely of rain. Hence the greater portion of the interior is an uninhabitable desert.

Only in the middle are there oases crowned with the date palm, where the Bedouins or nomadic Arabs rear their horses and single-humped camels. The settled population occupies the coast strip. Thus Arabia enforces two modes of life, the pastoral and the agricultural, and at one time it appeared as though no unifying force could possibly appear which would weld the two sections into one.

Even Mecca and Medina crystallized the twofold sections of the people, the former a Bedouin centre gathering round a sacred spring, the latter a settlement made by stationary Arabs or Yemenites.

Moreover the tribal instinct was so developed throughout the land, that all thought of nationality was thereby excluded.

Yet the apparently impossible was rendered possible by the mission of Mohammed. The religion of Islam

created a Moslem people which started with an enthusiasm amounting to fanaticism, subduing and converting the neighbouring nations. Sweeping along the north of Africa, the Arabians gained a foothold at Ceuta, and then invaded and took possession of Spain, which in its peninsular and elevated character resembled their original home in Arabia.

Their residence in Spain is still evidenced in the river names beginning with "Guad" the equivalent of the Arabian "wady". But the Mohammedan conquests were not limited to Africa and Europe.

Though checked for a time in their assaults on the Byzantine Empire they easily seized Syria, the land of the Holy Sepulchre, and the objective of many Christian pilgrims. This had important bearings on subsequent European history.

First, the religious war, which arose under the name of the Crusades, gave an ideal which was a great advance on the former baronial and dynastic quarrels. But, still better, it was an element in the constructive movement whereby the western nations of Europe began to work for common ends.

The Crusades further produced a spirit of chivalry, and also gave a great impetus to trade. The journey to the east involved an acquaintance with its products, and then, as always, the demand stimulated the supply.

As we shall see in our next chapter, the trade with the east had important geographical issues, but at this stage we will glance at the routes of the Crusaders, as illustrating the lines of communication between Western Europe and Syria.

Starting from Cologne, where a large number of pilgrims collected in answer to Peter the Hermit's call, their road to Hungary was indicated along the valleys of the Rhine, Main, and Danube.

Leaving the Danube at Belgrade, the valleys of the

Morava and Maritza led them past Philippopolis and Adrianople to Constantinople. The rugged tablelands of Asia Minor were a source of great hardship, being waterless and uninhabited, so that there was much joy when they passed into the Cilician plains, and reached the walls of Antioch.

Two alternative routes to the east are indicated in the outward and return journeys of Richard Cœur-de-Lion. Journeying by the valley of the Rhone to Marseilles, he next skirted the Italian coast to Sicily, and then passed by way of Crete, Rhodes, and Cyprus to Acre.

On his return voyage from Acre, he landed at Venice, and travelled thence to Vienna, whence he made his journey through Ratisbon, Treves, and Cologne to Calais, Sandwich, and London.

TRADE OF THE MIDDLE AGES

The teachings of history may be looked for in the establishment of balances. The Saracen conquests called forth the efforts of the Crusaders. Still earlier they had developed a spirit of enterprise in Mediterranean ports.

The dwellers on the coast, being subject to Saracen raids, obtained permission from their lords to fortify their towns, and even to carry war into the enemy's camp.

It was in this way that Genoa and Pisa won their way into notice, and proved their power. Sardinia was wrested from the Moors by Pisa, and Genoa also secured Corsica for a time from the same foes. Venice and Florence rose to foremost positions about the same time.

Geographical considerations will partly account for this. Genoa with its surrounding arid territory, and Pisa with Florence in the background, had no chance for expansion by land, and had to look to their development on the sea.

The river basins of the Arno and Tiber readily connected Rome and Florence, and as the Apennines were crossed by a road between Florence and Bologna, the commercial situation of the former was so good, that its merchants became very wealthy, and finally succeeded in obtaining the monopoly of the banking business of the Holy See. Their operations were usually of the same good character as their coinage, which has given us a legacy in the word "florin".

But in favoured positions, Venice was most blessed. Her site at the head of the Adriatic Sea enabled her ships to reach Constantinople and Alexandria, the two greatest centres of the world's commerce. On the east she could readily reach the waters of the Save and the Danube.

Through Vienna, roads ran to the valleys of the Oder and the Elbe. Moreover her position near the Alpine passes and the valleys of the Po gave her access to the waters of the Rhine, and thus to the lands of which it was the main artery.

The Crusades gave the Italian trading cities opportunities for development, which they were not slow to seize. First the strife occupied the attention of the Saracens, and made them less able to hold their own in the commerce of the day. Next it drove the nobles and landowners to negotiate loans with these Italian citizens, who were the bankers of the Middle Ages. But, still more, the Crusades brought into popular demand the products of the east which these Italian merchants thenceforward made it their business to supply.

The names of sugar and syrup became known to the Crusaders on Syrian soil, so also did the damson, the apricot, and the lemon. *Damson*, like *damask*, shows in its form its association with Damascus, while apricots were for long years known as "plums of Damascus".

Beside these the knowledge of cotton and muslin, of dyes and dyeing-colours, came from the Saracens. "Carmine" and "crimson", "lilac" and "azure", are terms that came to us through the Arabic.

But Nature never blindly confers all her gifts on one locality. The "east" might have its sugar and spices, its silks and muslins, but the products of the colder regions were equally vital to the world's commerce.

The Baltic regions were the producers of hemp, which was necessary for rope-making, and so essential for sailing-ships. In addition the Catholic peoples needed large supplies of fish and wax, and these again came from the North of Europe.

The merchants who controlled the trade of the Baltic banded themselves into a confederation, which was known as the Hansa League, and their greatest emporium was at Bruges.

A glance at the map of Europe will show Bruges as the very focus of the central European communications. Not only did it stand midway between the northern and the southern spheres of trade, the commercial cities of Italy, and the Hansa towns of the Baltic, but its land communications on all sides were exceptional.

Through Magdeburg and Berlin it could get in touch with the whole length of the European plain. Through Frankfort and Nuremburg it communicated with the Danube and Constantinople. Through the valley of the Rhine it could obtain the wares of Milan

and the "east". Through the Meuse and the Saone, it could utilize the valley of the Rhone, while along the valley of the Oise it could readily reach Paris.

RUSSIA

The position and configuration of Russia contains the key to much of its history. Its build as well as its situation is Asiatic rather than European, and the boundaries cannot be drawn along any well-defined natural lines.

Europe is characterized by an extensive coast line of varied contour, and a prevalence of peninsulas. Russia, like Asia in general, is marked by a relatively small and uniform sea-border, and a monotonous contour.

We have already noticed how the Aryan Slavs probably retained their seat after the other branches of the Aryan family had moved westwards, and it is the Slav race which represent in the Russia of to-day the European elements.

But there was nothing to prevent the more distinctively Asiatic races from penetrating into the same land. On the north, the Samoyeds and Finns followed the line of the Frozen Ocean, and reached even to the heart of Scandinavia. In the south, the steppes around the Caspian and Black Seas were occupied by members of the Mongolo-Turkish race, and the question in the history of the land was whether the Slav races from their positions in the centre would be able to move outwards to the extremities, and absorb the non-Slav elements or whether the Asiatic peoples would prevail.

The first rudiments of a state appeared at Novgorod, where the name Russia was derived from the seafarers or vikings who, hailing from Scandinavia, were

able to form an organized government. The situation of Novgorod on Lake Ilmen is noteworthy, and as the history of Russia has been largely influenced by its river system, it was not unfitting that its first capital should be placed near the headwaters of the rivers which flow to the Caspian, the Baltic, and the White Seas.

But the time for the development of a geographical unity had not yet come, and two other potential capitals sprang into being, Polotzk on the Dvina, and Kiev on the Dnieper, in the land of the Polani, the "men of the fields".

Kiev, from its situation on one of the richest tracts in the world, and placed on a navigable river which leads to the Mediterranean by way of Constantinople, was marked out by Nature for a foremost city. But it lay on the line of march of the fiercest of invaders, the Mongols, and Russian civilization was forced into the north and north-east.

The wide-spreading plains assisted the march of the assailants. Had there been mountain fastnesses, where the occupiers could have made a stand, the history of the land would have been different. As it was, the Mongols for two centuries dominated the land, with the exception of Novgorod. The latter owed its importance to its service as an emporium for European trade, and the neighbouring region assumed the name of "Great Russia".

During the period of Mongol or Tartar domination, Moscow came into notice, for the princes of Vladimir and Moscow were quite willing to do everything to conciliate the Tartars, so that they might be allowed to rule over the north-east. The Tartars, on the other hand, were quite content, if they were given, as required, homage, the poll tax, and military contingents.

Their most famous tribe was the Golden Horde which settled in the lower basins of the Don and of the Volga, and drove the Bulgarians to find fresh settlements. In the fifteenth century it split up into a number of smaller "khan-ates", among which were those of the Crimea, Kazan, and Astrakhan. Soon afterwards, the Mongol rule in Russia came to an end, but even to the present day, the Tartar element prevails in the district formerly occupied by the Golden Horde, while their name for robber ("kazak") remains to us in the word "Cossack".

The impress of Orientalism, which the Mongols left on the land, has not yet been obliterated. The movement for the adoption of western modes of civilization received their greatest impetus from Peter the Great, and the striving for western models was accompanied by the desire to obtain control of a useful sea-border.

With this policy in mind, Sweden was deprived of her dominion on the Baltic shores, and St. Petersburg was made the capital of Russia, because it was the "window" from which Europe could be watched.

The expedition which Napoleon Buonaparte led against Russia, illustrated the conclusion which the rest of Russia's history enforces, that there is no real geographical heart to the land; and the occupation of Moscow hardly affected the ultimate course of his campaign.

THE ERA OF DISCOVERIES

The wealth of eastern lands is revealed before our eyes, in Solomon's day, when he proceeded to execute the mandate of his father to build a Temple

to Jehovah. From the land of Ophir he requisitioned gold and silver, sandalwood and ivory, apes and peacocks. From Sheba (the Arabian Yemen) he sent for frankincense and spices.

He founded "Tadmor in the Wilderness" as a sort of halfway house for the caravans travelling to and from Babylon, so as to assist in the carriage from that emporium of embroidered vestments, woven carpets, shawls, brazen vessels, gems, and pearls.

From the time of their early migrations the western peoples had looked to the East for their luxuries, and we find Pliny deploring the annual expenditure of £2,000,000 by the Romans on silks and sapphires, pearls and gems, cinnamon, spices, and other eastern luxuries, and his evidence is supported by the frequent excavations of Roman coins all over southern India.

The routes by which these eastern products were brought to Europe focused themselves at Constantinople. One route passed along the Red Sea and, crossing Egypt, emerged at the delta of the Nile. Another lay along the Persian Gulf, passing along the valley of the Euphrates and Tigris to go through Asia Minor.

A third left India by the land gap on the north-west, and ran along the valley of the Oxus to pass through the Caspian and Black Seas, utilizing the valley south of the Caucasus for the intervening space.

Thus Constantinople has one of the most favoured sites in the world. The Venetians, with their keen business acumen, took advantage of the weakness of the Byzantine emperors to obtain the naval supremacy in the Levant, but they could not keep out their competitors the Genoese. Thus the latter secured the Black Sea trade, while the Venetians obtained that which came through Syria and Egypt.

The whole aspect of affairs, however, was changed

when the Ottoman Turks established themselves in Asia Minor, and captured Constantinople. Moreover the Tartars were a further source of terror on the east.

The western nations began to consider the possibility of reaching India by a new route. Portugal was in the forefront of the movement. She had been busy expelling the Moors from Europe, and had even followed them to Ceuta. To her the discovery of a new road to India meant not only wealth and aggrandizement, but a further check for her former masters. Her position suggested that there might be a way along the coast of Africa, and the story of her navigators as they timidly hugged the coasts of the Dark Continent on their way south is the story of Africa's forbidding shores.

The foot of Mount Atlas had for long years been regarded as the *ne plus ultra* of European navigation, but little by little, fears and forebodings were shaken off. Portuguese ships negotiated the shoals near Cape Bojador, and even ventured so far out of sight of land as to discover the Madeira Islands. The discovery was most welcome. The wood (Portuguese *madera*, Latin *materia*) which gave the name to the islands was burnt down, and the vine and the sugar cane introduced. In the latter products we can read the Portuguese attempt to secure some of the eastern trade, and their success in transplanting the vine is seen to-day in the reputation of the "Madeira" wine.

As they proceeded along the shore, the character of the coast-lands changed, and this was recorded in the advance from Cape Blanco (white) to Cape Verde (green). The natives on the shores near the latter reminded the Portuguese of the Senaga, a Berber tribe, and **thus they** gave the neighbouring river the name of Senegal.

The mountains rising in the interior, echoing with

the roar of the tropical thunder, were called the "Sierra Leone" (Lion Mountains).

The swamps around the mouth of the Niger, which have given to the region the name of the "White Man's Grave", reminded the Portuguese of the land of Guienne, the ancient Aquitania (water-land), and the name of "Guinea" which it received, was transferred later to the coin made of the gold from this part.

The heart of the Gulf of Guinea was named Lagos, from the town of the same name standing on a fine bay in south-west Portugal, or from the adjacent lagoons.

After many years of timorous gropings the southern limits of Africa were reached by Diaz, but called by him the Cape of Storms. His king, who recognized the importance of the coast's change of direction, and who now saw the reasonable fulfilment of Portuguese expectations, renamed it the "Cape of Good Hope".

The difficulties of reaching India were, however, by no means surmounted, and these are indicated to us in the names of Agulhas (needles) and Corrientes (currents), that is, there were dangers of rocks and rushing waters.

Eventually perseverance won the day, and Calicut was reached. This led later to Portuguese settlements on the west coast of India, among which were the fine harbours of Goa and Bombay (Buon bahia).

Still later they pushed farther eastward, and secured stations among the Spice Islands.

THE NEW WORLD (PART I)

The geographical discoveries of the Middle Ages revolutionized the ideas and ways of the world, but their chief interest for our present purpose lies in the

fact that the discovery and subsequent colonization of America enable us to obtain a more accurate estimate of the effect of environment on human character and development.

We can compare the people who fixed their homes on the other side of the Atlantic with their fellows whom they left behind in the Old World. America, from this point of view, is worthy of detailed treatment.

Yet though the colonists of whom we shall treat started apparently with a clean sheet, there were human factors as well as geographical to operate in their environment.

The people already in possession, though they were supplanted without much trouble by the Europeans, had at least their effect in modifying the rate of colonization, and the negroes, who were introduced from Africa to perform labours for which the Europeans were unfitted, have directly and indirectly influenced the course of history, even up to the present day.

At this juncture we may turn aside to see how the people of America, at the time of the European invasion, reflected the character of the land in which they were living.

One of the most noticeable features in the part called North America is the vast extent of level land, with its mighty lakes and rivers. Here was the home of the Red Indians, who were divided up into a large number of tribes, each looking more or less to its own interests. Abundance of food could be obtained by fishing and hunting, or by the cultivation of "Indian" corn.

The sameness of the products eliminated the need for trade, and the chief lines of development of the Red Indians followed their skill as hunters and fishers. They showed marvellous acumen in "following the trail" and in constructing birch-bark canoes.

But no tribe developed resources which would allow of leisure for the growth of the arts of civilization. The level nature of the land forbade this among conflicting interests. Any accumulation of wealth would have been a direct invitation for neighbours to attack and plunder. Had there been for any of them the protection of strong mountain walls, then good homes would have been built, and important industries developed.

We have good grounds for such a statement, when we turn to the Mexicans and Peruvians.

The civilizations of these two peoples grew up on the cool high plains; the former where the Sierra Madre and the Rocky Mountains meet, and the latter among the Andes, or rather on the portion of them known as the Cordillera (little rope).

The Peruvian cities were placed in the valleys, but the industrious workers spread along the plateaux, and the "orchards and wide-spreading gardens seemed suspended in the air far above the ordinary elevation of the clouds".

On the western slopes of the hills, the climate, though so near the "Line", was delightful, for breezes either blew from the Pacific or from the frozen sides of the Cordilleras. The rainfall was scanty, but every stream and rivulet from the Andes was utilized for a minute system of irrigation, so that the eyes of the Spaniards who were the first Europeans to view the land were delighted with the thousand bright colours, and their senses intoxicated with the abundant perfumes.

The soil of Mexico, being largely volcanic, was extremely productive, and bore large supplies of delicious fruit and maize. The Spaniards as they passed through the luxuriant plains and woodland, seeing the branches of the stately trees garlanded with vines of dark-purple grapes, and the undergrowth matted with

wild roses and honeysuckle, described the scene as "a terrestrial paradise", and compared it with the fairest regions of their own peninsula.

Both Mexico and Peru were, and are still, rich in minerals, especially in silver. Their original inhabitants were more skilled in the art of road-making than the Europeans of their own day. Their temples and palaces were larger and more beautiful, and this speaks volumes for the industry of those who had no knowledge of wheeled vehicles, and knew nothing of beasts of burden which were capable of bearing heavy weights.

THE NEW WORLD (PART II)

The question of the relations of geography and history have external as well as internal aspects. In other words, we must consider not only the natural resources of a region, but also how it is situated with respect to other districts. What then is the position of America with respect to other continents? What are the countries which are nearest to it, and what is the medium in each case which has to be crossed to reach it?

The first striking feature about America is its decided isolation. This will account for its dropping out of sight, as it were, of the early inhabitants of Europe. The eastern coast of America is on an average 3000 miles from the western shores of Europe. The western shores of America are in most places 6000 miles from the shores of Asia.

Though towards the north, Europe and Asia both approach the New World, yet the coldness of the regions in that area, and the barrenness of the land are as effective barriers to communication as the increased distance in the more southerly latitudes.

From these considerations of distance, it would naturally be expected that the first settlers would come from the European side, but other factors were in operation to enforce the same probability.

America, as it were, looks away from Asia, and looks towards Europe. An orographical map, nay, even an ordinary physical map, will serve to show the wonderful difference in elevation between the eastern and the western American shores.

The chief mountains of the land form a chain running along the whole length of the Continent, but they hug the western shore, and form a sort of wall between the Pacific Ocean and the mainland. In many places they rise close to the shore in steep precipices, and there is hardly a spot where the land does not shoot up immediately 500 feet above the sea level.

To emphasize still further the barrier formed by the mountains, thick woods clothe them in many parts, and serve to hinder communication, whether from the east or from the west.

The position of the mountains determines the direction of the rivers, and it will be easily seen that their valleys decided the course of the movement of the early settlers. Except on the north, there is no river which would form an entrance to the land for settlers approaching the land from the west. On the Atlantic side, however, the mouths of the great rivers are navigable far into the interior. Thus we may notice the Mackenzie and the Orinoco, the St. Lawrence and the Amazon, the Mississippi and the La Plata.

To complete the disadvantages of the west coast over the east as a landing place for settlers, the greater part of it is barren, and badly supplied with drinking water.

In almost all the cases of the early American settle-

ments, the colonists chose stations near the coast. In this way they kept most readily in touch with the lands from which they came.

Geographical conditions decided that the eastern seaboard of America should be the one which would appeal most strongly to European colonists, similar conditions that decided which part of sea-board should first be settled.

The whole eastern length is well supplied with rivers and harbours, and there are no mountains in the immediate hinterland to restrict unduly the activities of colonies established on the shore. Yet southward of the river Orinoco was a stretch of unhealthy coast land, where wild beasts were a terror, and where thick forests and underwood provided an almost impassable barrier. Moreover, the rivers of this region, though broad, were sufficiently swift to make navigation difficult, and the alligators, which infested their banks, made travellers anxious to hurry away.

Southwards again from this spot there was a tract of fertile land fit for European settlers, but its distance from Europe made it less attractive for them than the more northerly parts.

Towards the north of the continent, the land was cold and barren, and unlikely to tempt colonists or traders. Taking this and questions of distance into consideration, people from Europe would select for their new home the land which lay between the Gulf of the St. Lawrence on the north and the mouth of the Orinoco on the south.

Included in this range were the islands forming an archipelago to the east of the mainland. These "West India" islands were the most accessible of all the early stations. The widest passage between any two of the islands is less than 100 miles, so that it was not possible for any voyagers from Europe to

reach the mainland beyond, and pass them by unnoticed.

Moreover, they are fertile, well watered, and endowed with good harbours. Best of all, being insular, they possessed the security which the castles of the Middle Ages provided through their moats. The West India Islands furnished one of the readiest "keys" to America.

SPANISH COLONIES IN AMERICA

At a time when scientific method had yet to be formulated, the work of Christopher Columbus strikes us as specially meritorious. Not only did he proceed in the world of continents from the "known to the unknown", but we catch occasional glimpses of the workings of his mind along the same path. Many times he had to conceal his conclusions owing to the resentment of his followers, but there were other occasions when we are privileged to know his careful observation of facts, his interpretation of these by the aid of constructive imagination, and his subsequent course of action as determined by his convictions.

We see him navigating the western seas of Europe, collecting information as to the direction of the prevailing winds, observing the flights of birds, noting the characteristics of the materials drifted on the shores, and locating their probable origin.

We see the character of his deductions, when he came to the mouth of the Orinoco, arguing that its volume of water could not be supplied by a small territory, such as the islands he had already discovered, but be derived from a country of immense extent, and concluding therefore that he had at length reached

the continent which it had been his great concern to discover.

The inclusion of the new lands under the general name of India, was not the flight of undisciplined imagination. India had been for ages famous for its gold, and the samples which Columbus had collected from the islands of the Caribbean Sea justified the inference that rich mines of that precious metal existed in the neighbourhood. Then again, cotton, which had hitherto been associated with India, was common in the land he had discovered, the pimento of the islands resembled pepper, and a root resembling rhubarb, which was at that time peculiar to India, was found.

We have already emphasized the way in which history can be seen to have written with its finger across the map.

The map of America affords good exercises for map-reading. First look at the occurrence of Spanish and Portuguese names which are derived from those of the homeland. This is the case with such names as Sierra Nevada, Sierra Madre, Montserrat, and other "serras", Santiago, that is Saint James, the patron saint of Spain, San Roque, New Almaden, and Granada.

A still larger class of names speak of the special circumstances which entered into Spanish history at this time. The nation had just emerged from a successful struggle with the Moors, and in the minds of some of its people there were dreams that the discovery of an El Dorado or land of gold in the New World would enable the Spaniards to follow the Saracens to the Holy Land, and even expel them from Jerusalem. Costa Rica (the rich coast) speaks of the search for this fabulous wealth, La Plata and Argentine speak of the search being rewarded by the discovery of silver.

The all-absorbing hunt for gold and silver will explain

the march of the Spaniards along the line of the mountains. Their previous discoveries of the islands in the Caribbean Sea, had not only secured for them a safe base for further conquests, but afforded them ready access to these mountains of the west, the Rockies and the Andes.

Their wonderment in passing through the gorges is contained for us in the word "cañon" whose comprehensive circuit is borne more fully to English minds when it is associated with "cane" and "cannon".

California, as derived from Spanish words meaning "hot furnace", speaks of the fierce rainless summers of the south. Colorado obtained its name from the splendid "colours" of the bare rocky mountains, as the sun illuminated them hour by hour during the day.

The religious character of the times is indicated in the many references to "saints" and other "church" names. Thus we have Sacramento and San Francisco, Concepcion and Asuncion, Los Angeles and Gracias a Dios (Thanks to God), Corpus Christi and Santa Cruz (Holy Rood or Cross).

Pizarro bestowed on his capital (now Lima) the name of Ciudad de los Reyes (City of the Kings) in honour of the feast of Epiphany. The fine harbour on the eastern shores was named Rio de Janeiro by the Portuguese from its discovery on January 1st. Florida was named after Easter Day, the "pascua florida" of the Spaniards.

Other names given by the Spaniards, being descriptive, help us to understand the character of the land. "Llanos" is derived from the Latin *planus* and is used to describe the great plains in the basin of the Amazon.

Havana speaks of the good "haven" or harbour. Ecuador is the land on the "Equator", Anguilla the snake-like island. Monte Video gave its "good view" just as Buenos Ayres its "good air".

Angostura denoted the narrow "pass" where the Orinoco traversed a restriction in its bed, but the name has now been changed to Ciudad Bolivar in honour of the liberator. "Ranche" is the Spanish word for "range"; Tierra del Fuego, the "land of fire", was named by Magellan by reason of the fires which he saw nightly on its shores.

The name of Antilles has an interesting history, as being derived from "Antillia", the "opposite" land, the name used by map-makers of the Middle Ages to denote the unknown but suspected land of the west.

"Colon" is the Spanish name for Columbus, and though Amerigo Vespucci robbed the man who had the best right to give his name to the New World, yet the name of the discoverer is kept alive in both the old and the new world by Colon, Colombia, Columbia, and Colombo.

THE DUTCH IN THE CONTEST FOR SEA POWER

The antithesis to the Spaniards was given by the Dutch. The Spaniards despised commerce, the Dutch welcomed it as they did the wind that blew over their land.

The difference in the attitude of the two may be traced in the very character of the countries themselves. Spain, with its elevated plateaux, difficult of access from its forbidding African exterior, conveys concretely the "hauteur" of the nobles descended from petty kings, and arrogating to themselves sovereign rights. Holland with its low-lying districts, the deposits of the Rhine, Meuse, and Scheldt, was readily accessible by means of

its watery highways, and being compelled to depend on outside sources for sustenance was driven to the sea and to trade to sustain its very existence.

While the Spaniards had been engaged in a deadly struggle with the Moors which produced a form of chivalry and knightly etiquette, the Dutch had forsaken the power of the sword for that of gold. "Commercial republicanism had coiled itself around the decaying trunk of feudal despotism."

Thus the alliance of Spain and the Netherlands which had been effected by a series of well-timed marriages was foredoomed to be disagreeable and disadvantageous.

Before proceeding to notice the actual conflict between the Spaniards and the Dutch, let us look more closely at the growth of the sea power of the latter. In the time of the earliest records, the Batavians who dwelt in the island between the two-horned Rhine were noted as the bravest of the Germans. It is probable that, just as in later times the Celts and Teutons were thrown together in Britain, and forced to some extent to commingle, so on the shores of the North Sea where the same two races had been forced to flow back, they united to produce that type of manhood which like that of the English knew no defeat, and which would on occasion fight for four uninterrupted days and nights.

As the Rhine is one of the great arteries of Europe, and a ready means of communication between Italy and the North Sea, it was but to be expected that the Dutch would reap a full share of the eastern trade. Moreover, as the products from the Baltic were of importance, especially for shipping, the Netherlands became the natural focus for these north-and-south routes.

The fisheries also of Holland were of enormous im-

portance, and this was especially the case when the people of Zealand discovered a satisfactory method of curing their herrings.

Even the foregoing trade advantages were perhaps eclipsed by the fact that the Dutch towns were the marts for English wool and the goods which had been made by the skilful Flemish weavers.

The time of the decline in the Indian trade along the overland route which saw the grass grow in the streets of Bruges, and seaweed cluster about the marble halls of Venice, saw Spain raised to a position of great affluence through the discovery of America. This was soon followed by the religious movement known as the Reformation, and the breach between Spain and Holland was consummated by the events which followed the adoption of Protestantism by the Dutch.

In the contest which ensued, leaders were found in the House of Orange, but the ultimate issue depended on the ability of the Dutch to maintain their power on the sea.

The struggle had momentous issues. Portugal with its colonies and possessions had become a dependency of Spain, and Philip II of that country in order to avenge himself on the United Netherlands shut them out from all commerce with the east.

This had the contrary effect to that which was intended. The Dutch set themselves to obtain stations of their own, and managed to secure trading posts on the Malabar coast of India, to arrange trading relations with Sumatra, and eventually to get possession of the Moluccas, and thereby of the spice monopoly.

They established themselves in the island of Java, and revived the old name of Holland, by founding the city of Batavia, and completing the allusion by selecting a swamp for its site.

They gained still further successes. They drove

the Portuguese from their factory at Malacca, and displaced them in Ceylon. Their trade with the east became so important that they established a colony at the Cape of Good Hope, which should be both of strategical value, and a convenient halting place for their ships.

In the New World, one of their first attempts was to occupy a site on the Demerara river in Guiana. Here again the situation strongly resembled that of Holland. The surface was on a level with the sea at high water and required dykes and sluices.

While in the service of the Dutch, the Englishman, Henry Hudson, surveyed the river which now bears his name, and about 150 miles from its mouth the Dutch West India Company built the fort of "Orange" as a market for the fur trade. But the corporation of Amsterdam bought up the rights of the Company, and founded the town of New Amsterdam on Manhattan Island, and thus took advantage of the best harbour on the whole of the coast.

THE FRENCH IN THE NEW WORLD

Though the English, under the Cabots, were the first to reach the more northerly portions of the American continent, it was the French who made the most extensive explorations. Francis I had said that he should want to see *Adam's* will before he should consent to the joint partition of America between the kings of Spain and Portugal, and with this same non-recognition of the Spanish and Portuguese claims Jacques Cartier and some Bretons sailed on a voyage of exploration to the coasts of Newfoundland and Labrador.

On the island between these two lands they conferred the name of Belle Isle, borrowing the name from the island off Brittany. Thus at the present time we have evidence of their presence at the two opposite points of Newfoundland, for the south-eastern headland was called Cape Race from the cape of that name on the coast of Brittany. The arrival of the French is shown also in the name of Cape Breton Island.

Cartier passed on into the Gulf of St. Lawrence, and on a sunny day in July conferred on the bay south of the great estuary of the St. Lawrence the name of "Des Chaleurs", which calls to mind the heat expressed in "California".

On August 10, the festival of St. Lawrence, Cartier and his confrères came to a small bay which they named in honour of that Saint, and this name passed afterwards to the river and to the great gulf which receives its waters.

Sailing on, Cartier reached a hill to which he gave the name of Mont Royal, since compounded into Montreal. From this height he surveyed the noble prospect of wood and water spread out before him, and learned of the mighty rivers, lakes, and boundless lands that were stocked with game.

If July's heat called for remark, the winter's cold called for careful preparations, and Cartier, who had not provided for the severity of the Canadian frost, lost many of his men, and his account of the winter hardships did much to discourage intending settlers.

Cartier discerned that though there was great wealth in the sea-fisheries on the shallow shores around Newfoundland, yet there was even greater attraction for the French in the fur trade. For the exigencies of this, it was necessary to fix stations over a wide area, and the scattered character of the "New France"

which grew up, on this account, made the colony a giant Colossus, with feet of clay.

Cartier built the first European forts at Cape Rouge, seven miles above Quebec, and at Charlesbourg close to Quebec.

The real founder of the French dominion in Canada was Champlain. His policy was directed to the building up of the fur trade, and with this in view he allied himself with the tribe of Indians known as the Hurons, who lived towards the unknown west. Such an alliance necessarily brought him into conflict with the enemies of the Hurons, the Iroquois, who lived towards the east and the south-east.

It was in his campaign against the Iroquois that Champlain first explored the region where Lake Champlain still bears his name. Little did he think that by his action he was creating in the breasts of the Iroquois an inveterate hatred which would eventually be an important factor in the loss of the colony to his country.

But the day of the Iroquois was not yet. With the assistance of the Hurons, Champlain explored the land on all sides of the St. Lawrence, on the south-east along Lake Champlain, towards the north along the middle Saguenay, and on the west reached Lake Huron, though he arrived at the latter by way of Ottawa and Nipissing without obtaining any knowledge of the wonderful system of the "Great Lakes".

The British however during this time were not entirely quiescent in these latitudes. Though the French had first explored the Bay of Fundy, to which they had given the name of "La Grande Baye Française", and given also names to St. Croix, Maine, and St. John's (whose bay was entered on St. John the Baptist's Day, June 24). Alexander, a Scotsman, obtained from James I a charter empowering him

to colonize the land, which from the nationality of the grantor and the grantee obtained the name of Nova Scotia.

For long years Montreal was the chief seat of the fur trade, being as it were on the edge of the mysterious land in which the Indians searched the numerous streams in pursuit of the beaver, and from which they annually emerged with their burden of beaver skins, which were used as the units of value and currency.

At Montreal was built the permanent seat of government, Fort St. Louis, which bristled with the cannon placed to guard against all attacks and surprises. Quebec was similarly defended, and later another fortified town was placed between them at "Three Rivers".

The celebrated Governor, De Frontenac, built a fort at the eastern end of Lake Ontario. For many years it was called by his name, but afterwards had its name changed to Kingston. Its strategical position is still shown by its fortifications, which rank next to those of Halifax and Quebec.

The ascendancy of the French was provided for, not only in forts, but also in the various mission stations. The work of the Jesuit fathers is especially noteworthy. One of their number found his way to the region north of Lake Superior, and returned to Quebec to report of the vast "fields" in that region, which thus got the name of "Prairies" (meadows).

About the middle of the eighteenth century the French took possession of Sault Ste. Marie, and no grander spot could have been found for the formal proclamation than that where the silence of the illimitable forest was broken by the roar of the mighty waters when Lake Superior, after a mile of seething foam, begins to empty itself into Lake Huron.

Up to the establishment of the station of Sault Ste. Marie, the French had looked forward to the discovery of a western route to the seas of Cathay, but as they journeyed westward they gave greater credence to the stories of the Indians about the "Father of Waters", and at last two of their number resolved to fathom the mystery.

Following the beaten track, they passed up the Fox River, and, under the guide of Indians, had only to carry their canoes overland a distance of two miles before they were able to launch them on a branch of the Wisconsin.

Thus they reached the Mississippi, but on reaching the mouth of the Arkansas they turned back, wishing to avoid complications with the Spaniards. It was left for La Salle to explore the whole of the river's course as far as its mouth, and he called the new district Louisiana. In later times New Orleans was built, which serves, like Louisiana, to remind us of its French origin.

The establishment of the French along the St. Lawrence and the Mississippi meant the "cornering" of the New England States, and the intentions of the French thereupon soon took concrete shape.

On the land side there were two routes from the English colony, the one through the Appalachian Mountains by means of the Cumberland Gap, and the other by way of the Hudson River and the Mohawk Valley. The French commanded the first by the building of Fort Duquesne (the modern Pittsburgh), and endangered the second by the establishment of forts at Crown Point and Ticonderoga, while Louisberg was built on Cape Breton Island to shut the English from the Newfoundland fisheries.

The rivalry between the two powers became more and more embittered till their fortunes were decided

on the Heights of Abraham, and Wolfe secured the supremacy for British interests.

ENGLISH COLONISTS IN THE NEW WORLD

The Spaniards having settled in Florida, and the French having made their stations on the St. Lawrence, the English had no choice but to content themselves with the intermediate lands.

They were the last in the field, but their settlements managed to outlive the others. Differences of race are partly accountable for this, but differences of districts were contributory causes. Over a large part of the Spanish territory, the climate was too hot for exertion to be pleasurable. The temperate lands of the English, on the other hand, were calculated to produce energy and foresight. The summers yielded abundant harvests, though the long cold winters necessitated the storage of supplies.

The French territory in America possessed a climate which was more favourable to industry than the Spanish, but one of its greatest drawbacks was the way in which the settlers were scattered over a large area.

The English, on the contrary, were hemmed in by forest-covered mountains on the west, and on the north and the south the presence of the French and the Spaniards made them keep close together, and be prepared to stand shoulder to shoulder should trouble arise. Thus the New England States from their restricted area formed a splendid nursery for a young nation, till the strength which comes from consolidation was sufficient to break all bounds, and carry the people from one ocean to the other.

The differences which grew up between the States will be considered later. We will now see how the Tudor and Stuart history is written on the map of America.

Frobisher Bay and Davis Strait recall the names of two of the Elizabethan captains, who tried to discover a north-west passage to India.

The names of Raleigh and Virginia serve to remind us of the efforts of the former to found a colony in honour of the "Virgin Queen". This was the basis of later successful attempts made by the London and the Plymouth Companies, and Jameston, named in honour of the first Stuart king, became the first permanent British settlement.

Virginia was designed to be a new home for those who were in need; as the Dissolution of the Monasteries had caused considerable distress among the people who had been dependent on their work and bounty.

The next settlement at Plymouth was created by those who wished to obtain freedom for their own religious worship, and the name of Plymouth was designed to mark the two limits of the voyage of the *Mayflower*.

Maryland, named in honour of Queen Henrietta Maria, was intended as a refuge for the Roman Catholics, especially those who were in difficulties in Ireland.

The Commonwealth is remembered not only because many colonists from New England migrated to the recently conquered island of Jamaica, but because as part of the "Cromwellian settlement" of Ireland thousands were sent to work as slaves in the English West Indian Islands.

The developments in the reign of Charles II were particularly noteworthy. The Dutch who had planted themselves at the mouth of the Hudson River, were

deprived of their settlement, which was called New Netherlands, and their chief station, whose name was New Amsterdam, was changed to that of New York in honour of the king's brother.

Prince Rupert's land, the alternative name of the Hudson Bay Territory, calls to mind that Prince Rupert obtained a charter from his cousin Charles II. for trading in that region.

The echo of the great Civil War in England is heard in the establishment of the Carolinas, which were meant to compensate the Royalists, who had suffered great losses in that war.

Part of the New Netherlands was sold to Cartaret, who had defended Jersey against the Parliamentary forces, and in his honour the colony was called New Jersey.

William Penn, whose name is a watchword for fair treatment to the Indians, tried to secure among the "States" a refuge for his persecuted brethren, the Quakers, and his station of Philadelphia, "brotherly love", formed the new colony of Pennsylvania. Its name is doubly expressive. Not only does it commemorate the founder, but it marks the movement of the emigrants along and beyond the Appalachian Heights.

Annapolis recalls an event in the War of the Spanish Succession, where the English colonists captured Port Royal, the chief fort in Acadia, and changed its name in honour of Queen Anne.

Georgia brings us to Hanoverian times, and just as the first of the American colonies was intended to help the poor and the needy, so the last of the "thirteen" was designed to give debtors a new start in life, instead of compelling them to lead useless and miserable lives in the pestilential gaols of that period.

THE UNITED STATES (NORTH AND SOUTH)

The early settlement of Virginia and Plymouth embodies the two divergent features which ultimately led to the war between the northern and the southern states.

Much of the land of Virginia fell into the hands of large landowners whose estates were a marked contrast to the properties of the yeomen and the cottagers of Plymouth. The cultivation of tobacco in the southern state accentuated the growth of a scattered mode of life. Tobacco rapidly impoverishes a soil, and necessitates the taking of fresh lands into cultivation.

The colonists of Plymouth, who were settled in a more rigorous climate, had to busy themselves with providing food from their own soil, and their lands were parcelled out in sufficient extent to allow of the growth of corn for each household. Moreover they attached the greatest importance to the privilege of worshipping frequently together, and so kept their townships close to each other.

The cultivation of tobacco caused the Virginians to make frequent removals from district to district, and in this they were assisted by their rivers; but the New Englanders, with a fearful eye upon the Red Indians, kept along the coast, and of the eight townships first formed, seven were by the sea.

Speaking generally, the climate and soil of the Southern States were suited to the growth of rice and tobacco, but the heat, and in parts the unwholesome air, especially of the rice swamps of Carolina,

made it difficult for Europeans to work, and slave labour became usual.

In the north, on the other hand, the system of mixed farming required intelligence and care, and therefore slaves were useless. The supply of labour of other kinds being limited, the colonists turned their attention to labour-saving devices, and the "inventions" in the New England States for agricultural operations became famous.

Yet the period of concentration was for the New Englanders but the time of preparation for expansion. When natural difficulties were overcome, and the dangers from the Red Indians were removed, there was an unlimited field opened for the liberty of the individual. The older civilizations of Europe hampered and hemmed in each man according to the narrow sphere in which he was born. The New World with its boundless opportunities forced him to employ all the faculties he possessed.

Whatever part was played by man in shaping the destinies of the states of the north and the south, it was Nature herself that indicated New York as the focus of the land.

Not only do the lines of the Alleghanies and the coast converge thither, but it has easy access to the north and the east. By the Hudson River route it can reach the St. Lawrence. By that of the Mohawk, it can communicate with the Great Lakes and the valleys and streams connected with the Mississippi. Its commercial advantages together with the recognition of the "rights of conscience" by its founders, the Dutch, made it a cosmopolitan centre from the outset.

THE WONDERLAND OF THE EAST

(PART I)

India, the dream of the discoverers and explorers of the Middle Ages, has an inhospitable exterior. Approached by way of the sea, it offers but poor accommodation for ships. From its triangular form, the proportion of coast line to the whole length of its boundaries is small. Backed by the precipitous Western Ghauts, its Malabar coast forms an almost unbroken line with at best only two serviceable harbours.

The eastern coast, though lower than the western, is also inconvenient for navigation, as the swell of the Bay of Bengal breaks upon its shore with great violence.

The rivers Indus and Ganges, which at first sight one would expect to form good highways from the coast to the interior, are almost worthless for shipping. Their sources are at such a height that they retain the pace of mountain torrents, after their breadth and depth have acquired the standard of navigable rivers.

The Ganges and the Brahmaputra are superior to the Indus, for their long detour enables them to acquire a more gradual fall. The lower Ganges is a great highway for native boats, and by the Hugli mouth large steamers reach Calcutta. The Indus, with a direction at right angles to its watershed, cannot be better described than in the title of the early Aryans who called it the "Rusher" (Sindhu), a term which became transmuted into "Hindu" and then into Indus.

But the hindrance to navigation comes not only

from the strong current of the rivers. It comes also from the choking up of their channels with silt. From this cause the land around the mouths of the Ganges and Brahmaputra is so filled with sand that it is one huge swamp. The Indus is choked to such an extent that it is hardly fit for sea-going vessels at all.

The inaccessibility of India had much to do with the mystery which grew up around its name. But if its sea-coast is forbidding its land boundaries are a thousand times more so. Yet Nature's greatest gifts to India are contained in these mighty Himalayas, the "abode of snow". In the case of Babylon and Egypt, it was the rivers which provided the elements of greatness. In India, it was the impenetrable boundary wall which forbade approach, not only from its height, but still more from its compactness, shielding the land on the south from the rude blasts of the north wind, and protecting it likewise from the equally rude men who came from the "back of the north wind".

But for the gaps on the north-west, which the Hindu Kush and the Suleiman Mountains leave in the defence of the land, India would have been completely isolated on the land side.

Great as has been the service of the Himalayas in the cause of defence, greater has been their service in the cause of sustenance. From the vast expanse of the Indian Ocean, month by month, while the sun is north of the Equator, the accumulated vapours are drawn to the colder highlands of Asia, until, dashed against the stormy breasts and double wall of the Himalayas, they discharge their torrents of rain and leave the Central Tableland to suffer from drought and comparative barrenness.

Yet the rainfall, along the whole length of the Himalayas is by no means uniform. Some of the drifted moisture is intercepted by the Western Ghauts,

the Suleiman Mountains, and by the Vindhya Heights, whose southern slopes resemble the weather-beaten coast of a stormy sea.

There are thus different rainfalls, according to the position of the localities. Assam, elevated on a tier of the mountains, has the highest rainfall in the world (481 inches). The Punjab Highlands have a rainfall of 125 inches, while east of the valley of the Indus is a thirsty desert district, and the Sind is practically rainless.

The varying supplies of water and rain to the different districts can be deduced from the distribution of the population, and from the distribution of the various vegetable products.

Where the effects of the tropical heat can be mitigated by the streams and irrigation, there people are congested; though exception to this statement must be made in the case of low-lying swampy ground.

The climatic districts are shown still more clearly in the case of plants, for in these the limits of adaptation are more restricted.

Thus rice being a swamp-lover grows in low tropical alluvial lands, especially in districts liable to flood. It is therefore found on the Malabar Coast, in the Gangetic Plain, the Indus Valley, and the Deltas round the Bay of Bengal.

Wheat, on the other hand, requires a dry climate. It is cultivated in the Punjab, the North-West Provinces, and in the northern portion of the Deccan.

Cotton requires warmth with a good supply of rain or irrigation. It flourishes best in the Deccan, on the black soil which is able to hold water for a long time after the rain has ceased.

Jute requires warmth and damp, and thus flourishes better in Bengal than in any other part of the world.

The tea plant needs a warm temperature and

abundance of moisture, but is injured if water collects at its roots. It grows best therefore on hillsides, and Assam, which can supply all its conditions for cultivation, has become one of the greatest tea-growing districts of the world.

THE WONDERLAND OF THE EAST

(PART II)

The same broad features in the history of India have been repeated time and time again. Through the passes on the north-west, warlike tribes from the north have swooped down on the sunny lands of the Five Rivers, and on the alluvial districts of the Jumna and Ganges, conquering their helpless inhabitants.

Then in the enervating lowlands, removed from the bracing sea breezes and the invigorating mountain air, the strong arm and the brave heart of the warrior have changed, and the men of action have become dreamers and idlers, till a fresh set of conquerors appeared to supplant them in their turn.

The first invading race known to history, whose invasion occurred perhaps 2000 years before Christ, was the Aryan, and their occupation of the north drove the earlier inhabitants to the hill country north and south.

Traces of these first inhabitants, both black and yellow, can still be found in the various "hill" tribes. The Ghurkas and the Nepalese, who possess the lower slopes of the Himalayas, bear marks of the Mongolian origin, and in their hardiness and bravery resemble the Japanese of the present day.

In its barest outline, the history of India has three main epochs. The first is the contest between the Aryans and the people whom they supplanted (the

Dravidians). The next is the struggle between the religions, Brahmanism and Mohammedanism. The third is the competition for economic exploitation which originated from outside.

It was the advance of the Aryans along the banks of the Indus, that gave the name of India to the whole land. In their Veda we can read of their wonderment at the "rushing" stream, and this gave place to a reverence of the Himalayas as the giver of good which we find expressed in the name of Brahmaputra the "son of God".

The Aryan stages of conquest can be approximately fixed. First they acquired the land of the Five Rivers, then the land between the Ganges and the Jumna. Then they moved eastwards to the Ganges delta, while another branch reached the district of Gujerat and the lands lying around the mouths of the Taptee and Nerbudda.

The highlands of Central India formed the broad line of demarcation between the Aryan and the Dravidian races.

The haughty contempt with which the tall fair-complexioned Aryans regarded the people they displaced is very freely expressed in their Vedic writings. They spoke of the older inhabitants as "slaves" "of low class" "possessing an unintelligible jargon". They call attention to their black skins, snub noses, and ugly figures.

In the mighty gulf thus fixed between the conquerors and the conquered, we read the origin of "caste", and this is confirmed by the old Aryan name for caste being "colour" (varna).

The primary caste elements were developed into a system, till the whole of society was founded on its basis. It was explained symbolically from the parts of the body. The Brahmans, or "priestly"

caste, being represented by the mouth that speaks "sanctity and truth", the "military" caste was symbolized by the arms, the organs of "power and strength", the workers who gave "riches and possession" were typified by the thighs, and lastly the feet which ever tread the dust of the earth was the emblem of those destined "to service and obedience".

At the present day the physical contrast between the peoples of India as we proceed from the north-west to the Ganges territory tells of the Aryan invasion, where complete displacement in the north-west shades off into partial fusion as we go eastward. In the Punjab and Kashmir, and to a less degree in Rajputana, hardly a trace of the original population can be found. Farther to the east the mixed race appears in the evidence of darker complexions and broader features and noses.

The seventh century of our era saw the Mohammedan invaders sweep across Northern India vowing to root out all disbelief in the One True God, and in Mohammed as His Prophet, slaying Brahman priest and Buddhist monk alike. Raid after raid was made till a settlement was fixed in the Punjab.

A more violent storm broke over the land when Timur or Tamerlane brought his Tartar hosts onwards to Delhi, towards the end of the fourteenth century, and though he retreated with the hoarded-up wealth of centuries a successor appeared thirty years later to establish the line of Moguls, that is of Mongol emperors, whose rule extended over the whole of India north of the Vindhya Mountains.

The cities of these Moguls were adorned with stately palaces and mosques, tombs and temples, and Delhi the capital became in architectural splendour the "Rome" of the land.

At the time when Europeans were preparing to

struggle for the mastery in India, the power of the Moguls was crumbling in decay. Ever since the ascendancy of the Mohammedans, there had been the twofold antagonism of race and religion. Though the Hindus formed the majority of the people they were ignored, and consequently they repaid contempt with hatred.

When there were signs of decay the Hindus began to assert themselves. The Rajput princes of Rajputana compelled an acknowledgment of their rights. The Sikhs of the Punjab who were banded together for religious organization changed their confederacy into a political one, while the Mahrattas made good their claim for recognition in the provinces of the south.

THE WONDERLAND OF THE EAST

(PART III)

The third great epoch of Indian history opens with the competition of the nations of western Europe for the establishment of trading centres or "factories".

As was natural, from the relative positions of the two lands, the first European settlements in India were placed on the western coast, the first English station being at Surat.

But the Western Ghauts, rising almost directly from the shore, hinder communication between the Malabar coast and the interior, consequently trading settlements were soon added on the more convenient Coromandel coast.

The Eastern Ghauts are of lower elevation than the Western. They are not continuous, and leave between themselves and the shore a plain, the Carnatic. It

was in this plain that the subsequent fortunes of India were decided.

Probably the English East India Company would have been content to have confined themselves solely to trade, had it not been for the ambition of the French. Dupleix, the able governor of Pondicherry, recognized in the unsettled state of the Deccan a golden opportunity whereby he might secure for his country the spoils of Empire, and for this end he trained a number of native soldiers, a device which his rivals readily followed with even greater success.

The statesmanship of Dupleix had to be matched against the military genius of Clive, and in the event, British interests were established throughout the Deccan, except in Mysore, the Nizam's Principality, and the lands around the Western Ghats, where the Mahrattas held sway.

But it fell to the lot of Clive to secure even greater conquests. The Nawab of Bengal having made an unprovoked attack on the British at Calcutta, Clive transferred his men from Madras to the banks of the Hugli, and at Plassey gained a complete victory. This secured the British in the possession of Bengal, Behar, and Orissa, and, what was of even greater importance, it made the profoundest impression on the minds of the natives.

Clive with true soldier-like instinct, and Warren Hastings with statesmanlike ability, then turned to consolidate British power in the north, recognizing that therein lay the key to the ultimate mastery of the whole land. The people of Bengal were readily subservient, and thus the British Empire spread along the banks of the Ganges till it reached Benares, and then extended to the Himalayas, thus affording men and resources whereby the south and the west were brought within the same Empire.

The days of Napoleon had their influence on Indian affairs. Tipu "the Tiger" of Mysore appealed to the French for assistance to drive the British out of India, and as the forces of the Nizam at Haiderabad at this time were officered by the French, the danger to Britain was very real.

The Governor-General Lord Mornington, later known as Marquis Wellesley, brother of Arthur Wellesley, afterwards Duke of Wellington, dealt firmly with the situation, and though native rulers were still continued at Seringapatam and Haiderabad, their states were brought under British influence.

The greatest difficulty occurred with the Mahrattas, who as the most warlike of the descendants of the early Aryans seemed destined to re-establish their rule on the ruin of that of the Moguls.

The seat of this resuscitated Hindu power was in the difficult country of the Western Ghauts, and, spreading thence, the Mahratta influence became supreme over the whole of Central India.

The terrors of the Mahratta horsemen were widespread, extending even to Bengal, and the fortifications of Calcutta built before Plassey include the "Mahratta" ditch.

But Colonel Arthur Wellesley, by his great victory at Assaye, practically decided that the Mahrattas should be subordinated to the British, and, subsequent to the Mahratta wars, British authority was acknowledged along the Basin of the Ganges, as far as the Sutlej.

Even then the time had not come for the sheathing of the sword, and between the battles which destroyed the political power of the Mahrattas, and the sharp contest with the Sikhs, the British had to fight with the Gurkhas and the Burmese.

The former were separated from the lowland plain by the swampy forest land known as the Terai, and to

threats of war, replied that the soldiers of the East India Company had failed to take their fortress of Bhartpur, "how then was it likely that they should storm the mountain fastnesses constructed by the hand of God?"

In the sequel, a small strip of hill country was ceded to the British, and on this has arisen Simla, and other hill stations which have greatly obviated the climatic difficulties incident to the government of India.

The Burmese War proved an expensive lesson on the geography of the land of Burmah which up to that time had been unknown. Its people were of Tibeto-Chinese origin, with the Mongolian type of features. The British had to force their advance through dense fever-stricken jungles, and they were opposed at every turn by stockades of interlaced trees and bamboos, against which artillery was of little avail.

After great losses, the British were glad to conclude peace, and the King of Ava agreed to cede Arakan and Tennasserim and relinquish his claim to Assam.

The rapid advance of the Russians towards the frontier of India caused the British some dismay, and the Governor-General in 1838 unwisely decided to invade Afghanistan. His expedition had to proceed by way of the Bolan Pass, for the way through the Khaiber Pass lay across the territories of the high-spirited Sikhs. The Afghan expedition proved disastrous, and its objects had to be abandoned, but one of the direct results was the conquest by Sir Charles Napier of Sind, which was originally subordinate to Afghanistan.

The death of Ranjit Singh, the Lion of Lahore, in 1839, threw the Sikh State into confusion, and led at last to the annexation of the Punjab to the British dominions, and such was the loyalty of the Sikhs to the new government, that when the terrible mutiny

broke out, they stood firm, and fought willingly to re-establish the power of their foreign rulers.

THE CELESTIAL EMPIRE

Whatever may be said about the mystery which enshrouds the early history of India, may be asserted with double force about China. The original home of the Chinese cannot be fixed with any certainty, though there is a convergency of opinion to show that it was near the shores of the Caspian Sea.

They belonged to the tribes which are conveniently grouped around the name of Turanian, a name which is still preserved to us in the Turks.

The members of the Turanian family have an outstanding feature common to all, viz. an incapacity to make continuous progress. Their development always stops short after the earliest stages. Their language shows this. Their inventions prove it. The mariner's compass, the making of gunpowder, and the process of printing were known to the Chinese long years before they appeared in Europe, but they were not applied to any useful or practical purpose.

It seems in several instances as though the Turanians had the original genius to *invent* yet could go no further. Others stepped in at every stage to *improve* what they had *begun*.

The Chinese would appear to have passed from the Caspian Sea to the banks of the Hoang-Ho or Yellow River, where a large part of their history was worked out. Their wealth in this river basin was always a source of temptation to their robber-brethren, who had remained on the grassy uplands of Mongolia and the plains of Manchuria, and Tartars, Mongols, and

Manchus in turn succeeded in enforcing their will on the weaker members of the south.

The efforts of the Chinese to keep out the nomadic Tartar tribes can be read in the building of the Great Wall, that marvellous monument of human industry which has always been accounted one of the seven wonders of the world.

The same story of trouble can be deciphered in the two "courts" at Pe-king (the court of the north) and Nan-king (the court of the south).

China presents a striking parallel to India in the provision for its isolation. Confining ourselves to China proper, we note that it is skirted on the north by the great desert of Mongolia, and that it is accessible on that side only by a few mountain passes.

On the west, it is shut off from the rest of Asia by the vast tableland of Tibet, whilst high mountains and deep valleys separate it from India on the south-west.

Moreover, the land is remarkably compact, being almost oval in shape, and its coast presents a most regular outline and formation.

This natural seclusion was made the basis of a public policy of exclusion by the Manchus, and it has been suggested that their policy was directed by the idea that, being relatively few in numbers, they might be ousted by outsiders, and thus robbed of their prey.

The north of China presents another remarkable similarity to the north of India in the richness of its soil. It is covered with a yellow soil of great fertility, so that crops can be produced without manure and with little labour.

No wonder then that "yellow" looms large in the names and ideas of the Chinese. It is the national colour. It gives its name to the Hoang-Ho and the Yellow Sea. The Emperor has for one of his numerous titles that of the "Ruler of the Yellow".

But as advantages are always accompanied by disadvantages, so the yellow soil has inconveniences of its own. It is soft and so is easily washed away from the rivers' banks whose waters are thus apt to wander over wide channels and even to change their course. With a great pressure of water the Hoang-Ho bursts its banks, and causes widespread inundations.

It has therefore been called "China's sorrow", and the Chinese have borne in mind its dangerous propensities when they fixed the sites for their cities. Whereas the Yangtze-kiang had a most remarkable succession of large towns on its banks, all the great towns in the basin of the Hoang-Ho lie some miles from the river banks.

Another factor that has contributed to the same end is that the channel of the Hoang-Ho is being constantly filled up with loads of yellow soil while the Yangtze is the great navigable artery of China.

Over the wide area which China covers there must necessarily be diversities of climate, but there is a good range between the winter and the summer temperatures in all parts, and this assists in making the Chinese the finest colonists in the world.

Yet there is a noticeable difference in this respect between the north and the south of the land, and the difference in climate is clearly marked in the differences of production and the ways of the inhabitants.

Between the basins of the Yellow River and the Yangtze is a branch of the Kuen-lun Mountains which will serve to make a convenient division of the land for its main climatic districts.

To the south of this range are to be found boats and porters, reed plains and rice fields, cotton plants and bamboo woods, tea plants and sugar canes. In the north, boats and porters are replaced by carts and

ponies. The vegetable productions are Indian corn and millet, wheat and oats.

The southerner is more refined, the northerner more vigorous. In the south the bamboo supplies all the materials for the house, walls, and furniture, and even provides delicacies for the table. In the north, its place is taken by the millet which gives material for the cottages, straw for fuel, and grain for food.

Thus the patient plodding Chinaman with but few wants, and those readily supplied, has always been a peace-loving individual, asking only to be left alone.

AUSTRALASIA

Australia, like China, stands on the margin of the Old World. The dense Malayan group of islands on the north-west forms a connecting link with the mainland of Asia, and it is most probable that the Australian native tribes crossed by this bridge.

They bear the impress of isolation, and no doubt their marginal position was emphasized by the lack of internal advantages to modify that position. The parts of the land nearest Asia are especially sterile and desolate, and there is little cause for wonder therefore that sailors approaching the land from the west reported that it was some of the poorest in the world.

This was the opinion of Dirk Hartog who landed near Shark Bay, of Dampier whose name is recalled in Dampier's Archipelago, and of Abel Tasman, from whom the island of Tasmania was named.

The Dutch, who were in search of Spice Islands, and any accessories to their trade, saw no advantage in the land. They did not seek to found colonies or settlements, in fact their population was not such as could supply large colonial needs.

Nevertheless it was but a short passage for them to go from their last Indian possessions to "New Holland", and though this name was afterwards changed to "Australia" (the southern land), the name of New Zealand which was given to the other islands of the South Seas still remains to speak of Dutch explorers.

The history of Australia, so far as the British are concerned, starts with the explorations of Captain Cook. Cook was entrusted by the Royal Society with an expedition to the Pacific, where his visit is still recorded in the name "Society" Islands.

Sailing on to Australia he approached the island from the eastern side, coasted nearly the whole of its length, and found how erroneous had been the impressions of those who had seen the great "southern land" only from its western side. Some parts of the shore reminded the sailors of that of South Wales as seen from the port of Bristol, and thus arose the name of New South Wales. Botany Bay was named from its profusion of strange plants.

The discoveries of Cook seemed most opportune. The attempts of the mother country to enforce taxation on the North American Colonies, and their subsequent loss, caused the British to look abroad for new convict settlements. Up to that time the Carolinas had been a convenient dumping-ground for British felons, and in 1783 Parliament discussed three possible substitutes, Gibraltar, Gambia, and Botany Bay. The first was obviously too small, the second would have meant "the execution of capital punishment by malaria", so that the choice fell on the third.

The first batch of convicts to the South Seas was sent out under the command of Captain Arthur Phillip, who found that Botany Bay had nothing to

recommend it as a settlement, but that near by was a roomy inlet, which Cook had passed by without examination. It formed a vast harbour with many coves, and to the principal one was given the name of Sydney, in honour of Viscount Sydney the Colonial Secretary, under whose direction the expedition had been sent out. Thus was the start given to the colony of New South Wales.

At the beginning of the nineteenth century, Colonel Lachlan Macquarie entered on his office as Governor of the colony, and proceeded to effect some desirable reforms. He saw that the best way of reforming the convicts was to sow in them the seeds of self-respect, and to make them freemen as expeditiously as possible.

At the time of his coming, the settlement was bounded by the Blue Mountains, which no one had succeeded in crossing. But a time of drought ensued and necessitated extreme measures. Macquarie insisted that a pass must be found through these mountains. In a few months the rivers Lachlan and Macquarie were traced to the west of the mountains, the fertile pastures around Bathurst reached, and a road made 130 miles long to connect that place with Sydney.

The early destiny of the colony was thus decided, for it turned out that the downs of Australia were the finest sheep-walks in the world.

The explanation can be read in the fact that the moisture brought by winds from the Pacific is not carried past the range of mountains which skirts the eastern coast, and the sheep-runs of Australia may be aptly compared with the lands east of the Pennines in England.

Brisbane and Darling are the names of the governors who succeeded Macquarie, and the development of New South Wales, northwards and westwards, can

be read in the positions of the town of Brisbane and the Darling River.

In Darling's time a start was made with the establishment of Western Australia as the colony of the Swan River. It was begun in conformity with the desire in Britain to make the occupation of the Island Continent as effective as possible.

But the new colony in the west found the greatest difficulty in maintaining its existence in face of the fairer lands of the east, and it was only saved from extinction by diverting thither in 1850 the stream of convicts which the eastern colonies could then dispense with.

New South Wales had already thrown off two offshoots to the south. South Australia grew up around Adelaide, which was named in honour of the wife of William IV, and Australia Felix (now Victoria) grew up around Melbourne, which was named after the British Prime Minister at the beginning of Victoria's reign.

As New South Wales extended northwards, it became necessary to divide it along its length, and Brisbane was taken for the capital of the new colony of Queensland.

Thus all the colonies had their capitals fixed along the sea-coast, and two of them, Victoria and Queensland, carry in their names indications of the time of their creation.

The last colony to receive convicts was Tasmania, or as it was then called, Van Diemen's Land, and though justice demanded that Tasman rather than Van Diemen should have the credit for its discovery, the change was made to correct the misconception which prompted the corruption of the name of Van Diemen's Land into "Demon's" land.

The squatters and settlers spread from Australia to

New Zealand, and found that the South Island was even better than their old land for the rearing of sheep, so that soon the entire centre and east of this new settlement was divided into pasture lands.

The way in which the New England Colonies in America had grown up suggested the expedient of making, in New Zealand, colonies composed of members of the same religious persuasion.

Canterbury was made a settlement for Episcopalians, with its capital at Christchurch. Otago was a corresponding settlement for Scottish Presbyterians, with Dunedin as its capital.

Thus British colonization, working from its home centre both eastwards and westwards, almost completed by these settlements in the southern seas the circle of the world, and it only remained to reach hands across the ocean from America on the one side and from Australasia on the other through the Pacific Islands to perfect the "webs of Empire".

AFRICA

Africa was the last of the continents to be explored and appropriated by Europeans. Up to recent years the lack of definite knowledge as to Africa's interior made it essentially the "Dark Continent". Its tardy disclosure to outsiders was the direct result of its configuration.

The lands along the shores of the Mediterranean, from the delta of the Nile to the extremities of the Atlas Mountains, afforded favourable settlements for mankind, but the region beyond this coastal strip formed the largest desert in the world, and was an impassable barrier.

In the Sahara we can see the physical basis for the

story of Atlas standing at the extremity of the world to support it. This was the thought that made navigators hesitate before they committed themselves to the seas beyond Atlas, and the large part which the idea occupied in their minds is shown in the name, "Atlantic" for the ocean which reached up to its base.

The Sahara is as effectual a barrier to communication as the broad ocean, and divides tropical Africa from the nations of the Old World. But not only does it act as a barrier. It intensifies the heat of the broad belt which lies to the north of the Equator, the home of the negro, whose dark colour is the result of his environment, just as the light complexion of the Aryan speaks of his origin in the cooler regions of the globe.

As we approach the south of the Continent of Africa, the elevation of the land increases, and the colour of the races changes, so that the Hottentots and Bushmen are yellow rather than black. Thus the light races in the north, the black type in the centre, and the people intermediate in colour between these in the south are indicative of the climatic zones.

The desolation of the Sahara is caused by the absence of water. On occasions, rain seems to fall in every part, and in addition to the oases where the springs are found, there is an appreciable percentage of pasture land. This is to be found chiefly in the west, but wherever found, it provides a resting place for the nomadic tribes which have had a large share in the making of history. Poor, and restless because they are poor, they are ever on the lookout for plunder, and time and time again they have made descents upon the negro lands to the south, where the mixed race and the Sudan strip speak of their sundry incursions.

Approached by way of the sea, Africa's coast was as inhospitable as its great Sahara. It has no peninsulas, no bays or fiords, and with the exception of Madagascar no islands. As surveyed by the Portuguese, the continent to the south of the Atlas range consisted of some two or three hundred miles of coast plain, reeking with malaria, and this was succeeded by mountains which slowly rose to a tableland two to three thousand feet high. This, again, at a distance of some hundred of miles, formed the pedestal for the plateau of Central Africa, with a further rise of 2000 feet.

Nature has allocated to Africa's solid sides three mighty rivers, the Congo, the Nile, and the Zambesi, and it would appear that these might form excellent waterways. Their importance will doubtless increase with the years, but they will not allow of an entrance to ships from the coast into the interior, as their descent from the highlands to the sea is marked by a succession of falls and whirlpools.

The build of the continent is noticeably lacking in well-marked barriers, which would assist the development of separate nationalities, hence the population uniformly coincides with the configuration. An exception must be made for the basin of the Congo, which is the real heart of Africa. In its thickly-wooded lands, the remarkable dwarf races have most easily maintained themselves, and the true African tribes kept most free from external influences.

When European "spheres of influence" were agreed upon, a state was carved out of the basin of the Congo, which was in complete conformity with the lines of its watershed.

The valley of the Zambesi serves to mark the division between the well-watered regions of the tropics and the dry sheep-rearing regions of the

south. The Drakenberg Mountains at the south-east corner in assisting the rainfall may be compared with the mountains along the eastern coast of Australia.

The occupation of Cape Colony by the Dutch is written on the map in unmistakable terms. There are places which recall Holland, such as the Orange and Vaal rivers, Utrecht and Middleburg, and in a compound form Bredasdorp.

The similarity in race between the English and the Dutch which has been a serious bar to their political fusion can be frequently read in the similarity of names.

"Paarl" is so called because of the fancied resemblance of a neighbouring granite rock to a "pearl". Drakenberg is the "dragon"-berg; Sneeuwbergen the "snowy mountains"; Nieuveltdt and Hoogveldt the "new" and the "high" "fields" respectively. "Vryburg" is the "free" burg, Weenan the place of "weeping", while the value which is attached to a water supply, is indicated by the various "fonteins" or "fountains". Thus there are Riet (reed)-fontein, Bloem (bloom)-fontein, and Spring-bok (buck)-fontein.

On the revocation of the Edict of Nantes, many Huguenots left France, and as both Dutch and Huguenots were strict Calvinists, many of the latter found a refuge at the Cape. Thither they carried their knowledge of vine-cultivation, which has developed into a most successful industry.

NATURE'S PROVISIONS

The progress of the world can be read in the movement of men's activities in the animal, vegetable, and mineral kingdoms, and in the progress of their

occupations from the pastoral and agricultural to the industrial. The earliest means of subsistence were provided through hunting and fishing, then the domestication of animals allowed of the accumulation of wealth and further consequent development. Fertile and well-watered lands also gave a most alluring inducement for agricultural operations.

Each step in the advance of human civilization brought home the need for implements made of some strong material, and this the minerals alone could supply. It was in the search for minerals that the Phœnicians made many of their explorations. The working of iron by the Chalybes of Asia Minor is still preserved for us in the name of Chalybeate. Britain first came under their notice because of its supplies of tin.

The search for gold and silver has always been a fascination for mankind, and the Spaniards, in their greed for the precious metals, explored portions of America, and conquered Mexico and Peru. But even more pregnant in moulding man's destinies have been the modern uses of coal and iron. For industrial purposes these work in combination, and through the agency of steam have produced the greatest revolution the world has ever known.

Forest and pastoral lands support few people in proportion to their area. Fertile and well-watered lands allow of a denser population. Coal and iron areas induce a congested assemblage. The very concentration of mankind necessitates their dispersion, and side by side with the growth of large industrial districts spring up health resorts where tired workers can go for rest and change.

In early days all labour devolved on animals and man. The "power" which could be utilized from natural sources was unknown. Afterwards, wind and

water, and later, steam, became harnessed in man's service, but the inconstancy of wind and water made them much inferior to an agent which could be called upon as occasion required.

The problem as to what man would do, when the minerals were exhausted, has been robbed of its ugliest features by the discovery of the way in which electricity can be utilized for the production of power. As it can be transferred over large distances, with comparatively little trouble, and moreover can be generated from many natural sources of "water" power, it will doubtless play in the future an increasingly important part.

Power, whether derived from steam or electricity, is used not only for industrial production, but also for locomotion, and in rendering possible modern commercial developments, the two uses go hand in hand.

The congregation of people in large numbers in a given area requires special provision for the supply of necessities. Food must be obtained elsewhere, and there must be a ready means of communication between producer and consumer. The different times of the year at which the harvests take place in Australia and North and South America, India and Russia, provide a uniform supply of wheat throughout the year. But even thus, the advantage could only have been seized with the present improved system of transport.

Not only has there been an enormous development in the conveyance of material things, but through the telegraph and the telephone, through cheap paper and the press, space has been more completely annihilated, and the facilities for knowledge have been greatly multiplied.

With the increase of knowledge there has been an increase in the power of mental analysis, but as civilization makes less demands for resourcefulness on the

average man, the creative faculty tends to decline, and in the poetical, pictorial, and plastic arts the skill of mankind is not commensurate with the advance in other directions.

THE PROGRESS OF MANKIND (SUMMARY)

Language proclaims man the individual to be a social animal; the striving for intercourse and commerce between the scattered inhabitants of the globe proclaims also that man, in the race, has social instincts.

The traditions of earliest antiquity show that travellers were held in high esteem, and among the glories of Greece, by no means the least significant were the honours which accrued from the establishment of their numerous colonies.

Rome paved the way for even greater possibilities for intercourse by her enlarged basis of citizenship, and her demonstrations of the benefits of the fixed principles of law; though it was the distinctive blessing of the Christian religion to enunciate unmistakably to mankind the unity of the human race.

Intercourse between the members of the Old World was quickened when the enthusiasm of Mohammed caught fire in the deserts of Arabia, and sent his emissaries along the warmer zone from Mecca as the centre, to the Ganges on the east, and Mecca on the west.

Still greater animation permeated the world when the struggle for the possession of the sepulchre of Christ stirred the lands from Spain to Scandinavia, and from Morocco to Hindustan.

The mariner of Genoa unlocked the ocean's barriers and started the movement which brought together the ends of the earth, and while mankind accomplished its mission of closer connection, the power of its intelligence increased. Generations are not like leaves, which renew themselves without amelioration and without change. Individuals may disappear like leaves, but the race is continuous, and the ages reciprocally dependent.

In the lower orders of creation, instinct is always equal to itself; the beaver's hut and the bee's cell are constructed without any addition to thought or an increase to skill. But the succession of human beings over the range of æons ought to be regarded as an individual of inexhaustible years and limitless capacity for knowledge.

No epoch has a separate existence, no period can escape the influence of previous experiences. The past and the future are indissolubly linked together through the present, and because the ideas of advance and improvement are added to that of continuous being, the footsteps of Providence can be traced even in the sorrows of humanity.

Nations have disappeared, institutions have crumbled and decayed, but these have been only the withering of the flowers' petals that the fruits may appear.

With the increase of the sum total of knowledge has increased its range of diffusion. The mind of man has enabled him to employ the powers of Nature as the mechanic uses his tools. Morality has been constantly at hand to modify the supremacy of brute force, and humanity, growing ever more and more conscious of its unity, declares itself to be the spirit of the world borne on the tide of thought and time from generation to generation.

LONDON (ITS SITE AND EARLY HISTORY)

Having traced man in his settlements over the globe, and examined at one time, the same race of men in different surroundings, and at another time, different races in the same natural environment, we are able in our own city of London to gather up and focus, as it were, many of our previous phenomena, and read in miniature the problems which we have met scattered over the world.

In its historic-geographical significance, the illustrations derived from London are but typical of those offered by many of our largest towns.

Long before the times referred to in written records, men would be drawn to the site on which London now stands. It was near a large river, a fact of great importance to men who were possessed of inferior weapons only, and who could always find a surer meal from their fishing, than they could from their hunting.

But the need for food was hardly, in this climate, secondary to the requirements for shelter and clothing, and London could provide for all these needs. On the north was a forest which reached almost down to the river banks, and gave shelter to the beasts whose skins could be utilized for clothing.

The solution of the housing problem was not so obvious. At first, primitive man would take the cover afforded by caves and holes in the earth, but a more satisfactory provision was found when plaited twigs were covered with the plastic clay which London furnished in great plenty.

A further advantage in the site was found in its suitability for the growth of wheat, a characteristic

which it has maintained to the present day, for on the London clay stands the "biscuit" town of Reading and the corn lands of East Anglia.

Besides its provision for man's material needs, the site could be easily defended. Its elevation made it readily defensible on the land side, while the water of the river gave it the best of all defences on the remainder.

Here then was the spot where men began to make their home. It was called by the Britons "Llyndun" that is the "fort on the lake". To get the full meaning of what was passing through their minds, let us take our view to the Fen country, where there is another "Linn" named in later times "Lincoln". The rivers of this country on their way to the sea spread out in endless marshes, in which the more elevated spots stood out like islands.

In like manner, when the Thames rose from its low-water level of say twelve feet to its high-water mark of thirty feet, it covered all the low-lying land on the north and south banks, and then looked like a vast lake. The marshes were of the greatest extent on the Surrey side, and extended even up to the Surrey hills, and though they were of less extent on the northern bank, we still have a reminder of them in the name of "Fenchurch".

The second syllable in the word "London" may be associated with "dune" and "down", and refers to the high ground which we can locate under the names of Tower Hill, Cornhill, and Ludgate Hill. Immediately north of the "dun" was a stretch of waste or "moor" land which we can recognize in "Moorfields", and then followed the thick forest before mentioned, which was known in later times under the names of Middlesex, Hainault, and Epping Forest.

Though clay is the main subsoil of the site, there is also found mixed with it loam and sand. The former is associated for us in the name of Lambeth that is the "loamy" hithe or harbour.

We have an interesting illustration of the effect of sand in the birth of the streams or "bournes", which rise in Highgate and Hampstead. The rain filters through the sand of these hills, till it reaches the clay subsoil, and then oozes out in a line of springs. These are combined to form the Hole-bourne (which we can recognize in the modern "Holborn", while the hollow or depth of its channel can be read in the Viaduct, which has had to be constructed for the exigencies of traffic), to form also the Ty-Bourne which gave its name to Tyburn, and farther to the west, to form the "West Bourne".

As it neared the Thames, the Hole-bourne took the name of the Fleet, which we still retain in the name of Fleet Street. The channel or ditch of the Fleet is now arched over, and is used as a sewer. Long years ago, the inhabitants seemed to have discerned its utility for the disposal of their refuse, like the moat of the city walls which gained the name of "Hounds-ditch".

Pope in his *Dunciad* wrote :

"This labour past, by Bridewell all descend,
(As morning prayer and flagellation end)
To where Fleet ditch, with disemboguing streams
Rolls the large tribute of dead dogs to Thames.
The King of dykes, than whom no sluice of mud
With deeper sable, blots the silver flood."

A small stream, which later was called by the significant name of "Wall-brook", entered the Thames to the east of the "dun", and completed London's

defence of height, moor, forest, marsh, stream, and river.

The selection of the site by their predecessors was confirmed by the Romans, who knew well how to choose strategic positions. Coming in ships over the water, the Romans soon got to value the commercial advantages of the port on the tidal highway. Ships could leave London and sail almost to Dover, without venturing on the open sea. Floating down the Thames on the ebb tide, they would enter the Wantsum at Reculvers, and, emerging at Sandwich, if not at Richborough, hug the shore, and thus by means of the Downs secure a smooth passage to the South Foreland.

Before the Romans left Britain, they had the satisfaction of seeing London develop into a great corn-exporting port.

The military instincts of these world-wide conquerors are seen in the walls which they built around the London of that day, in the planning and construction of their great roads, and in their bridge which joined the north and south banks of the river. The "London Stone" which is let into St. Swithin's Church in Cannon Street, is believed to be the centre milestone from which the lengths along the roads were measured.

The road from the Continent passing through Kent reached Deptford, and was known from that point onwards as the "Old Kent Road". Another road through Kent crossed the marshes on the south by a causeway, and was thus known as Newington Causeway.

The road to Ipswich first crossed the marshes of the Lea at Old Ford, then it turned aside to Stratford, which tells by its name of the ford on the "paved" way.

It is probable that at first only two gates were made through the city walls, and that these were near the sites of the present Newgate and Bishopsgate. However that may be, the line of walls can still be roughly traced by taking in order, Aldgate, Houndsditch, Bishopsgate, London Wall, Barbican, Aldersgate, Newgate, and Ludgate, to Baynard's Castle, which stood not far from Blackfriars.

One further tribute should be paid to the Romans. They started the first embankment along the bank now known as Blackfriars, only we must remember that the river has been deprived of some of its former bed. The "Strand", as its name shows, once ran along the shore or bank.

SAXON LONDON

The withdrawal of the Roman legions from Britain, and the subsequent failure of the natives to make any effective struggle with the Picts, the Scots, and the Saxons, contains a most important moral for all teachers.

A celebrated French schoolmaster was frequently in the habit of saying that his aim was to make himself *useless* to his pupils. And it is only so far as the teacher is able step by step to make his scholars capable of acting for themselves, that he is fulfilling his highest mission.

In marked contrast with the instincts of the Anglo-Saxon race, who have aimed at giving, wherever possible, facilities for self-government, the Roman Empire failed, except on the side of its laws, to train people in the most effective means of State control.

There was, however, much inherent strength in

the Roman organization, so that their system did not crumble at the first blow. We know that the Jutes seized the Kentish coast road to London, but their passage forward was hotly contested by the Britons on the banks of the Medway at Aylesford and on the banks of the Cray at Crayford.

After their defeats, the Britons fled to take security within the walls of London. The Saxons who founded the kingdom of Essex were not able to attack the city directly, and had to work round after many years across the marshes of the Lea.

The conquest of London was the result of suffocation. Only after the Saxon conquests had extended all round the city, and cut off its supplies, did it fall into the hands of the newcomers.

As the Anglo-Saxon political genius lay in the country rather than in the town, we may imagine that there was no great eagerness to possess London for itself. When it fell into their hands, the Saxons allowed the walls to decay, and the elements of civilized life to be obliterated.

Each tribal community chose a centre for its capital, and when the West Saxons had obtained the supremacy, Winchester took the honour which geographically belongs to London.

The temporary severance of Britain from the Continent, which was occasioned by the retirement of the Romans, was removed by the mission of Augustine, and the subsequent union with the Roman Church. The material results of the mission were evidenced in London by the building of St. Paul's Cathedral, and after a few years by the rearing of the West Minster.

In these two fabrics can be read the two main conceptions of church life. St. Paul's, built on the "dun", was in its position indicative of the alliance between Church and State. It was the "mother"

church of the district. Its close connection with the city life was constantly brought to mind, when the "folk moots" were held in its churchyard, the earldormen elected, and proclamations of public importance made from the "Paul's" Cross. In later days a pulpit was erected, where addresses could be delivered to the citizens.

Westminster, on the other hand, is a witness of the desire of men to retire from the world, and lead a contemplative life. It was therefore not placed like a "city on a hill, that cannot be hid", but fixed in the Island of Thorney which was at that time overgrown "with bushes and briars exceedingly".

As the Bishop's seat had been dedicated to St. Paul, the new foundation in the west was dedicated to St. Peter. We may see in the establishment of monasteries a direct reaction against the insecurity of the times and against their strife and bloodshed. We see in it the desire for the peace which was to be found in the cloisters.

In like manner, we may see a reflection of the daily life of the early Britons, who were unable to give expression to their religious feelings in massive buildings and decorative art, and so met for worship in the sacred grove, and in the obscurity of the impenetrable forest, and thus consecrated the fittest temple to the deity whom no enclosure could contain.

Westminster, step by step, began to acquire an important position. The Island of Thorney was cleared of its brambles by the Benedictine monks and rendered green and fertile. Their lands began to grow also in extent, and these can be traced in the name of "Covent" Garden, that is the Convent Garden, and also in Hyde Park, the "hide" being the portion of land held by one tenant.

A ferry was made across the Thames, leading to

Thorney Island, and this is still indicated in the name of "Horse-ferry Road".

The wealth of London, and of Westminster in particular, tempted the cupidity of the Danes, who for some time hovered round their prey, and the way in which they seized the outposts of the city can be read in the local Danish names in "ness" and "wich". We have Greenwich and Woolwich, Sheerness and Shoeburyness. We may also note in passing that the jurisdiction of the "reeve" of London is contained for us in the limit of his powers at "Graves-end".

The credit is due to King Alfred for restoring London once more to its rightful position as the "heart" of the land. He made it his strongest outpost, and when he had managed to hold his foes at bay, he encouraged the citizens to use brick and stone for their dwellings, instead of wood, so that the dangers from fire might be minimized.

Space forbids us to do more than mention Canute's siege of London, and the way he avoided the swamps on the southern bank, by constructing a canal through them from Rotherhithe to Lambeth.

We pass on to the work of Edward the Confessor in restoring the Abbey which had suffered grievously in the Danish invasions, and which had much to do in earning for him the title of "Confessor", that is one who witnesses to his religion in his daily life without surrendering it like a "martyr".

NORMAN LONDON

The Norman Conquest began before the invasion of William the Conqueror. The last of the Saxon line, Edward, had a Norman mother, and he had spent

a large part of his early life with her in Normandy during the reigns of the Danish kings.

His religious mind, which afterwards gained for him the title of "Confessor", induced him when a young man to make a vow, that should he ever be restored to his rightful inheritance, he would go on a pilgrimage to Rome to do honour to St. Peter there.

Years rolled by. He became king, but found that the exigencies of State would not allow of the literal performance of his vow, and it was suggested that he could do equal honour to St. Peter by the erection of a noble building in his name. The Abbey of St. Peter at Westminster was badly in need of restoration after the ravages of the Danes, what could be more fitting than that he should restore what was worthy of restoration, and erect in addition a building in the "new style" which he had learned to love when in exile!

Normans were invited over to carry out his will, and when the wonderful edifice was finished the Witan was invited to be present at the consecration. Thus arose the first association between Westminster and the National Assembly which grew closer as the years went by.

Close to the Abbey, Edward built for himself a palace. It has entirely disappeared, yet its site is marked by the name of "Old Palace Yard", which is now occupied by the Houses of Parliament.

We pass on to the times of William the Conqueror, and notice, in his dealings with London, that, statesman as he was, he tried to get the weight of the city's influence on his side. He readily promised them security against any feudal claims that might arise, and promised them their old right of "trial by jury".

Yet, at the same time, he determined that they

should not be placed in a privileged position whereby they might feel free to defy him. He therefore planned the Tower of London, which should comprise at one and the same time, a palace, a castle, and a prison. It was not finished at the time of the Conqueror's death. It was not even finished at the death of the Bishop of Rochester to whom the work had been entrusted.

The fortress had three entrances only, the one leading to the city was especially safeguarded against any surprises, the one on the south-east opened out near the royal apartments, while the third opened out on to the riverside. In later times, when the Tower became used as the State Prison, prisoners were often conveyed to it by water, so that the gate which opened out on to the river was called the 'Traitors' Gate.

The ordinary landing stages in Saxon times were indicated by the name of "hithe". Flowing with the stream, we should pass "Lambeth" (loam hithe) Rotherhithe (red hithe), Stepney (Steben-hithe) Erith, and Green hithe.

The citadel or "keep" of the Tower is called the White Tower. Its walls are 11 feet thick, with a winding staircase. There are vaults underneath and a reservoir at the top for supplying the garrison with water.

The Tower of London was a magnified copy of the castles of the feudal lords which were dotted up and down the land. Besides these castles, these lords in time began to build "town" houses, which were often of considerable size, for the masters were always accompanied by crowds of retainers.

One of the largest town houses was known as Baynard's Castle in Castle Street. It took its name from its first owner, but afterwards belonged to the

Fitzwalters, one of whom led the barons in the struggle which wrung Magna Charta from King John. Later it was rebuilt in the zenith of the nobles' power by Humphrey, Duke of Gloucester, and was ultimately destroyed by the Great Fire of 1666. Its importance can be gauged from the fact that it gave its name to the ward in which it stood, and this was retained even when the castle disappeared.

Another noted mansion was Savoy Palace, approached by Savoy Street in the Strand. This takes us back to the time when, in the reign of Henry III, the land was overrun by foreigners, the relatives and countrymen of the Queen, for Savoy Palace was built by the uncle of Eleanor the wife of Henry III.

One of the most prominent families of English history is the Howard family which intermarried with the families of the Duke of Norfolk and the Earl of Arundel. One of the descendants of this house was created Earl of Surrey by Richard III, so that the names of Surrey, Arundel, Howard, and Norfolk are the family names of the house, and have been given to the streets which are said to cover the old "Arundel House".

The great border lords, the "Percies", Earls of Northumberland, once had their town house near Fenchurch Street, where the spot still bears the name of Northumberland Alley. In later times, when the protection of the city walls was not necessary, the Percies built a large house at the western extremity of the Strand, and that spot is now marked by the name of Northumberland Avenue.

The Bishops who had great temporal as well as spiritual powers did not fear for their safety and security in the same way as the lords, and even before the Tudor times lived without the city. Ely Place, Holborn, reminds us of the residence of the Bishop of

Ely, and other spots were named after the Bishops of Bangor, Chichester, and Durham.

Proceeding to later times, one of the most famous of noblemen's houses was that built by Protector Somerset, whose magnificent mansion fell to the Crown after his execution. One of the grounds of dissatisfaction set out against Somerset was his ambition and seeking of his own glory, as "appeared by his building of most sumptuous and costly buildings, and specially in the time of the king's wars, and the king's soldiers unpaid".

Another magnificent mansion which was never occupied by the person for whom it was built was Whitehall, built by Wolsey, but handed over to his royal master, Henry VIII.

CRUSADES AND PILGRIMAGES

The ideas of feudalism which William the Conqueror systematized in England were by no means new in their general conception. Since the time of Alfred the Great, there had been in the air the spirit of chivalry, which afterwards took shape in the vow, to "speak the truth, to succour the helpless and oppressed, and never to turn back from an enemy". The institution itself was in its infancy in the tenth and eleventh centuries, but it was quickened into full development at the time of the First Crusade.

In all ages the Holy Land has been held in the highest veneration by Christians, and in early times pilgrims were willing to undertake long and toilsome journeys thither in the belief that this service was acceptable in Heaven.

The increase in the power of the Ottoman Turks hindered the ready access to Jerusalem, and Peter the Hermit fulfilled his wildest dreams by inciting Christendom to enter on a crusade, and avenge the wrongs and indignities under which the Christians were suffering.

To this first Crusade two powerful orders of knight-hood owed their origin. Near the Holy Sepulchre a hospital had been built and dedicated to St. John, and during the siege of Jerusalem many of the sick and wounded Crusaders were carried there and tended. In gratitude for the benefits received there, they determined to found a brotherhood whose members should devote their lives to charitable acts, and be known as the "Poor Brothers of the Hospital of St. John". They adopted for their dress a black robe with a white cross formed by eight points.

These Knights of St. John were for seven centuries the "sword and buckler of Christendom" against the Saracens, and they concern us here because of the magnificent monastery they erected in Clerkenwell, of which St. John's Gate is the present sole remaining evidence, and from their organization, St. John's Ambulance Association takes its name.

The second order was avowedly a military one. It was the Order of the Templars or Red Cross Knights. The members bound themselves to purity of life, to mutual assistance, and to constant warfare against the infidel, never to turn back from less than four adversaries. They wore a white robe to which was attached a red cross.

The Templars, on their return from the First and Second Crusades, built four circular churches in England, of which the "Temple Church" in London is one. Just at the entrance to the city, they also built "The Temple", the establishment which re-

maintained in their hands till the suppression of their Order, when it was leased to the students of common law. Spenser alludes to this change of ownership in the words:

“those bricky towers
The which on Thames’ broad aged back doe ride
Where now the studious lawyers have their bowers
There whilom wont the Templar Knights to bide
Till they decayed through pride”.

Though the excitement for the Crusades was spasmodic, according as it was fanned into flame by special circumstances, yet there was always a constant stream of pilgrims to shrines in England. The most noted of these shrines was that of Thomas à Becket at Canterbury, and to this day the road in West Kent which these wayfarers traversed is known as the “Pilgrims’ Road”.

Chaucer gives us a vigorous description of a company of pilgrims who were assembled at the Tabard Inn in Southwark in preparation for the pilgrimage to Canterbury. The original house at Southwark has been burnt down, and the present building is called the “Talbot Inn”.

“Befell that in that season on a day
In Southwark, at the Tabard, as I lay
Readie to wenden on my pilgrimage
To Canterburie, with devoute courage
At night was come into that hosterie
Well nine-and-twentie in a companie
Of sundrie folke, by adventure yfall
In fellowship, and pilgrims were they all
That towards Canterburie woulden ride
The chambers and the stables weren wide
And well we weren eased at the best.”

The facilities for pilgrimages were in those days always at hand. No money was wanted for the journey, for each day the pilgrims would find monasteries where food and lodgings were provided.

The craze grew to be such a nuisance, that at last it was decreed that no one should go on a pilgrimage unless he had his Bishop's licence.

MONKS AND FRIARS

As we have seen, the Abbey of Westminster belonged to the Benedictines, but by the beginning of the twelfth century the Benedictine rule had fallen into decay. A new order of monks called the Cistercians came to settle in England, who usually chose for their settlements wild spots where they could devote themselves to the pursuit of agriculture and sheep-farming.

The next century witnessed the coming of the great Mendicant Orders, the Franciscans and the Dominicans. The monks had remained in seclusion, separated from the world. The newcomers, who were called friars, went about among the people. The older orders had fixed their homes in the country, the newcomers chose the towns, and especially the meanest and poorest quarters therein.

In London, the Dominicans, or "Black Friars", made their settlement in the district between Ludgate Hill and the Thames. They were greatly assisted in the building of their mansion and monastery by Edward I and his good Queen Eleanor.

It was in their quarters that Henry VIII's divorce from Katherine of Aragon was decided. It was here that the Parliament met which condemned Wolsey.

The Franciscans or Grey Friars settled on the north side of what is now called Newgate Street. Aided by the citizens, they built a church, and a house, "Grey Friars House," which at the dissolution of the monasteries became changed into Christ's Hospital, whose object was to rescue young children from the streets, to shelter, feed, clothe, and lastly to educate them.

The streets, lanes, and alleys bounded by Whitefriars Street and the Temple, by Fleet Street and the Thames, was the site of the convent of the Carmelites or Whitefriars who came to England in the reign of Edward I. The rights of sanctuary were given to it, but in later days these were abused to such an extent, that it became the refuge for debtors, and the haunts of the most profligate persons in London. Sir Walter Scott in his "Fortunes of Nigel" gives a lifelike description of the place in the reign of James I.

The rights of sanctuary were also enjoyed by the great Abbey of Westminster, and we have the "Broad Sanctuary" to remind us of the fact.

More interesting still perhaps was the sanctuary privileges of the Dominicans at "Blackfriars", which Richard Burbage, Shakespeare, and their fellows took advantage of in order to build their "Playhouse", for they had been ejected from the city and their project was strenuously opposed by the City Fathers and the Puritans. Shakespeare's town property abutted upon a street leading down to Puddle Wharfe (Blackfriars).

A most important monastic foundation was that established in the reign of Edward III by the Carthusian monks whose name of Chartreuse was converted by English tongues into Charterhouse. The monastery was built not far from Smithfield, which was once the town green of the city, for Charterhouse was set down outside the city walls.

At the dissolution of the monasteries, the last prior was executed at Tyburn; and to make the dissolution complete, his head was set on London Bridge, and one of his limbs fixed over the gateway of his own convent, the same gateway, it is said, which is still the entrance from Charterhouse Square.

After the property had passed from one set of hands to another it fell at last into the hands of Thomas Sutton, who, having discovered rich veins of coal near Newcastle-on-Tyne, was enabled by his wealth to purchase Charterhouse, and endow it "for poor brethren and scholars".

We have noted that the monasteries did not seek the protection of the city walls. By their outside position they were not restricted for room, for at this time fields and meadows lay around.

Dick Whittington, as he sat in despair on the slopes of Highgate, could hear the bells of St. Mary le Bow wafted across the four miles of fields.

Charing was a village between the cities of London and Westminster, and its church was St. Martin's-in-the-fields.

The expeditions and picnics of these early days can be read in the names, Primrose Hill, Bloomsbury, and Notting (that is "nutting" hill).

St. John's Wood tells of a time when the district was covered with trees. Windmill Street, Finsbury, tells of the use made of the old "moor", while the adjacent "artillery" ground takes us back to a time when "archery" was the primitive artillery.

We can read similar lessons in Spitalfields, that is the fields of the hospital, Bethnal Green, St. Giles-in-the-fields, and Lincoln Inn Fields which all are suggestive of verdure-clad walks and meadows.

SUPPLIES

The supply of a large number of people with food, water, and clothing, whether it be for soldiers in an army or for citizens in a great town, is always a task of considerable magnitude. Even in our days of improved locomotion and increased engineering facilities, the problem is still a complex one.

We can obtain indications of what it was to the early Londoners. Take first the supply of water. This would be obtained from wells. The Fleet river was called the "river of wells", because the track immediately to the east of it was rich in springs, many of which were medicinal, as was indicated by the use of the word "spa". Thus there were the Spa-fields, Islington Spa, and the London Spa. In addition there were Bagnigge Wells, Sadler's Wells, Clerkenwell, and Coldbath.

The names of Holywell, Bridewell, and St. Clement's Well speak also of religious associations around wells.

The difficulty of obtaining water, as the number of citizens increased, led to the bringing of water in the reign of Henry III from the Tyburn by means of lead pipes, and storing it in "conduits" or cisterns.

In later days, Hugh Myddelton utilized the New River which is fed by the River Lea and the wells sunk in the chalk, and this water supply is brought in at the New River Head in the neighbourhood of Clerkenwell, where also are found, in memory of the scheme of the author, Myddelton Square and Myddelton Street.

We have already noticed how the supplies of fish attracted men to the banks of rivers, and right on the banks of the Thames, near London Bridge, was the

great fish-market of Billingsgate, which right back in the times of Athelstan was the appointed place for fishing boats to pay their tolls. Near by was the landing-stage called Edred's hithe, which King John granted with its dues to his mother Eleanor. This therefore obtained the name of Queenhithe, and gained thereby a certain amount of dignity, but the fishers still preferred to land their wares at Billingsgate.

Queenhithe, however, secured the chief trade in corn, and was sometimes known as Cornhithe. In reference to its corn trade, the neighbouring church of St. Michael's has a gilt vane in the form of a ship in full sail, whose hull will contain just a bushel of grain.

"Cornhill" obtained its name from its early corn market, which was afterwards located between Fenchurch Street and Great Tower Street. This will account for the name Mark Lane, which is short for Market Lane. Leadenhall Street, which is a continuation of Cornhill, obtained its name from the erection there of a public granary in 1419.

The sale of hay and straw was carried on at "Hay-market".

A great cattle market was from times immemorial held at West Smithfield, and though the description would have to be changed quantitatively, though not qualitatively, for the Middle Ages, we get a good picture of the market from Charles Dickens' pen in *Oliver Twist*.

Near to Smithfield, as was most convenient, were the shambles of Newgate, where in the early days of St. Bartholomew's Hospital, the Master or Hospitaller used to go morning by morning to beg meat for his establishment. In later days this was unnecessary, as the foundation shared in many benefactions, notably that of the great Londoner, Richard Whittington.

The most striking source of revenue, however, for St. Bartholomew, was that derived from the great fair, for which the position of the Priory and Hospital on the Smith or "smooth" field afforded extended facilities. These "fairs" were a sort of magnified market usually held once a year. The word "fair" is derived from "feriæ" (church festival), and the holiday of the fair not only synchronized with the period of a saint's festival, but the booths and shows were usually placed in the precincts of the church or abbey, and the revenues became the perquisites of the abbot, bishop, or other ecclesiastical dignitary.

At Bartholomew-tide, a great fair was held at Smithfield, in two sections. One was contained within the Priory precincts, and was one of the great cloth fairs for the whole land. The site of this is still known as the "Cloth Fair". The other section was held in the field, and was granted by the Prior to the city of London for the sale of cattle and goods.

At the dissolution of the monasteries, the privilege of holding the "fair" went with the other rights of the Priory to the Solicitor-General of Henry VIII. Ben Jonson in his play *Bartholomew Fair* tells of the later developments of the puppet shows of Jerusalem, Nineveh, and Norwich, and the Gunpowder Plot, presented to an eighteen- or twenty-pence audience nine times in an afternoon.

The two other fairs of early London belonged also to religious houses, viz. to Westminster Abbey and Southwark Priory, or, as it is usually called, St. Mary Overie.

There are many analogous features in the reigns of Edward the Confessor and Henry III. Both kings were alike in their appreciation of foreigners and of foreign architecture. Both had much to do with the building of Westminster Abbey, for the Abbey as we

have it to-day is largely the work of Henry III supplemented in later times by Henry VII.

Henry III in his visits to his brother-in-law St. Louis, King of France, had no doubt seen the beautiful examples of Gothic architecture in Amiens, Reims, and Chartres which were in building there, but we are not so much concerned at this moment with his building, as with one of the methods he adopted for the raising of the necessary money. He granted the privilege of a fair to the Abbot of Westminster, and so that the entire trade of the city must be drawn to the spot, he enacted that all the ordinary shops should be closed. It is of interest also to note that the stone used in Henry's III's restoration of the Abbey was obtained from a place in Surrey, which thenceforth got the name of "God-stone".

The third of the three early fairs belonged to St. Mary Overie, which is said to mean St. Mary over the Ferry, from the ferry over the Thames whose dues were paid to the prior of the foundation. After the dissolution of the monasteries, the "fair" was made over to the Corporation of London, and the "fun of the fair" is recorded for us in one of Hogarth's plates.

The value of Southwark as an outpost for London is indicated in its name. It was granted to the citizens by Edward III, but its geographical detachment is shown in the appellation applied to it of the Borough, whence also the "Borough Road".

TRADE AND TRADERS (PART I)

Since the earliest times people have been attracted to London for purposes of trade. The city had exceptional advantages as a great distributing centre,

and it is specially interesting, in view of the specialized branches of modern industrial life, to notice how the different trades tended to gather in separate localities.

Whatever inducements there may have been for others to take up their stations outside the city walls, there was certainly none for the traders, whether their dealings were wholesale or retail in character.

Just as the religious, and in some senses the political life of the citizens was centred at St. Paul's and its churchyard, so the traders made their hub at the Chepe, or Cheapside.

The corporate life grew up around the "guilds" or companies of traders, and probably the association of corporate life in its religious observances can be read in the names which arose from the great processions on Corpus Christi Day.

The members of the processions mustered at the upper end of Cheapside and there commenced the "Paternoster" which they continued through the length of the street still called "Paternoster" Row. The Amen was pronounced as the processions turned at Amen Corner, and the Ave Maria commenced as they entered Ave Maria Lane. After crossing Ludgate, the Creed was chanted in "Creed" Lane.

The situation of the first "Guildhall" is indicated for us in the name of Alderman-"bury", that is the Alderman's Court, but we can perhaps obtain the best view of early London if we look at the various City Guilds. These were incorporated in the interests of the different trades, which considered that it was of the first importance that a thorough knowledge of the craft should be gained through apprenticeship.

With the boisterousness of youth, the City Apprentices were frequently responsible for much of the mischief that was wrought. Chaucer thus describes the "idle" apprentice:

“When there any ridings were in Chepe,
Out of the shoppe thider would he leap
And till that he had all the sight ysein
And danced wel, he would not came again”.

The names of the City Companies, and the names of the streets in the neighbourhood of Cheapside, have suggestive stories to tell of the details of mediaeval life.

The “Poultry” was once called “Coning-shop-lane” because of the sign of three conies (rabbits) which was hung at a shop at the lane end. The association of the Dry Salters and the Fishmongers tell of the provision that had to be made for religious “fast” days, while the existence of “Friday” Street probably tells the same tale.

The workers in precious metals can be located near Goldsmith’s Hall and in Silver Street. They were divided into two well-marked sections, the shopkeepers or sellers of plate and the shere-moniers who cut out the plates to be stamped. The rendezvous of the latter can be placed in “Sermon” Lane, while the process of stamping is still retained in the “Hall” mark.

We are reminded of the cobblers, famed in story, who wanted to provide “leather” for the protection of their city walls, when we read of the Carpenters sending a remonstrance to the Court of Aldermen concerning the Bricklayers, reasoning that “tymber buildings were more commodious for this citie, than brick buildings were”. They showed, however, better judgment in the choice of the subjects for the decoration of their great hall, which included the construction of the Ark by Noah and his sons, the repair of the Temple in Josiah’s reign, and Christ teaching in the Synagogue with the wonderment of the Jews, expressed in the words, “Is not this the *carpenter’s* son?”

Not only do we find an association of cobblers, but others also of cordwainers and patten makers who gave their names to Cordwayner Street and Pattens' Lane respectively.

The contest for precedence between the "Skinners" and the Merchant Tailors may have in it the elements of trade jealousy. The use of furs by male persons gradually ceased, except in the case of peers and magistrates for their state robes, and ermine for kings.

The grocers were first known as the "Pepperers", a fact that recalls the value which the "spices" of the east had acquired.

The fact that the Barbers are described as "Barber-Surgeons" reminds us of the times when "bleeding" was a common remedy, a fact still recorded on barbers' poles.

The Mercers' Company gave birth to the Haberdashers, who are called also "Milliners" from their dealings in Milan goods. The makers of bows and arrows were known as "bowyers" and "fletchers", and settled in Bowyer's Row near Ludgate.

The Hosiers gave their name to Hosier Lane near Smithfield. The chandlers or makers of candles, whether of wax or tallow, gave their name to Candlewick Street.

The Ironmongers after giving their name to Ironmongers Lane, Cheapside, removed to Thames Street, for the great weight of iron made its carriage difficult, and enforced proximity to their wharves as an important consideration. One would naturally expect the "Vintry" to be also near the Thames so as to facilitate the landing of "French" wines, and the Fishmongers found it very convenient to take up their quarters in Thames Street.

The Printers, Stationers, and Booksellers flocked to Fleet Street, which still retains its old associations

through the "Press". At the time of the Great Fire in 1666, the booksellers found the Crypt of St. Paul's highly convenient for the storage of their combustible wares, but a premature anxiety to ascertain their safety caused the destruction of the whole :

‘Heavens, what a pile, whole ages perished there
And one bright blaze turned learning into air”.

To have opportunities for financing the traders and merchants, the Jews would naturally congregate in the neighbourhood of Cheapside, and their quarters are readily found in "Old Jewry".

TRADE AND TRADERS (PART II)

England's insularity has always made her people intolerant of foreigners, and the Londoners must have cast many a look of hatred at the palace which Peter of Savoy had erected near the Strand in the reign of Henry III.

National pride, however, had its day when Savoy became the palace of captivity of John, King of France, after he was taken prisoner by the Black Prince at the Battle of Poitiers, and the position was all the more remarkable because, just before this, the King of Scotland had also been taken prisoner at Neville's Cross, and perhaps as it was necessary to keep him under closer surveillance, he was lodged in the Tower.

These events came to pass in the reign of Edward III, but previously, in the time of Edward I, the "guilds" of London had organized a notable triumph to welcome the King when he came back victorious over the Scots. Had he not already defeated the

Welsh Prince Llewellyn, and brought the crown of the vanquished Prince to their own Abbey of Westminster? Did he not bring the "famous and fatal stone" which was to confer unique distinction on their city?

Yet even in their enthusiasm for the national honour, and their unbounded admiration for the King, there was something that was nearer and dearer to their hearts, and that was the security for their rights and privileges. In these times, the most important branch of the English trade was the exportation of wool to Flanders, and when Edward, hard pressed to obtain money for his wars, seized all the wool in order to obtain a heavy duty on its return to the rightful owners, the merchants raised an indignant outcry, and insisted on a pledge from Edward that in future he would refrain from all such arbitrary acts.

It is probable that some of the wool for export was weighed on a beam that had been erected in the churchyard of St. Mary's, Woolnoth, which thus obtained its name.

Edward I's motto of "Keep troth" was evidently viewed from different standpoints by the King and by the merchants, for it is somewhat curious to notice that the Weavers' Company had a motto similar to that of the King, but which had in addition an etymological beauty of its own "Weave truth with trust".

In the reign of Edward III, weavers were invited over from Flanders to show the English how to weave their own cloth. Wool became known as the English "staple" or store, and the inn in Holborn where the wool merchants were accustomed to assemble was known as the "Staple Inn".

The duty on wool became the most important branch of the King's income, and up to this day, the Lord Chancellor takes his seat on a wool sack.

Among foreign merchants resident in London was a powerful combination known as the Hanse League, that imported into England the products of Northern Europe, wheat, rye, ropes, masts, pitch, tar, flax, hemp, and steel.

The quarters of the Hanse merchants were called the "Steelyard", and the merchants themselves were often known as the Easterlings, a word which we have retained in a shortened form as "sterling".

The trade with the North of Europe was therefore entirely in the hands of foreigners. Yet there was in other directions much scope for English merchants, and one of the most noted of these was Dick Whittington, four times Mayor of London. He belonged to the Mercers' and the Merchant Adventurers' Companies, and from his master's shop or stall in Chepe he must have been very familiar with the bells of the neighbouring church of St. Mary le Bow. These rang for the closing of the shops, and the delay on some occasions caused the apprentices and others in Chepe to make the rhyme:

"Clarke of the Bow Bell, with the yellow lockes,
For thy late ringing, thy head shall have knockes".

THE RUIN OF THE FEUDAL LORDS AND OF THE MONASTERIES

We turn from the commercial interests to the landed, and note their antagonism. The success of the trader postulated security, the opportunity of the feudal lords lay in strife. The selfishness of the baronage reached its climax in the Wars of the

Roses, a struggle in which the Londoners took but an insignificant part.

Yet the strife lay around them on every side. The Tower, in those days, saw some of its most heartrending scenes—the murder of the young Princes, the removal of the Duke of Clarence, “false, perjured, fleeting Clarence”, the beheading of Hastings by order of the Protector Gloucester, and so on.

It witnessed the imprisonment of Henry VI and his release to become a puppet king with Warwick pulling the strings, the same Warwick whose family name has come down to us in “Warwick Lane”, whose following in London comprised 500 men, and whose breakfast needs included six oxen.

The greed of the landowners had already been evidenced in the years following the Black Death, when the unrest of the villeins culminated in the protest of Wat Tyler. The cause was good, even though the exposition was bad, and we note in passing that the family name of Sir William Walworth, the Lord Mayor who slew Tyler, is preserved for us in the district of Wálworth.

The general falsehood and perjury of the times is shown for us in the need for the Queen of Edward IV to take shelter in the sanctuary of Westminster Abbey, where she gave birth to the unfortunate Edward V.

The shelter of the Abbey was sought about the same time for quite a different purpose, but for one which was silently to help to provide for one of the objects which the Abbeyes were serving. The monks had hitherto been the chief means of spreading learning, and the copying of manuscripts was done in monastic foundations. Now printing has been discovered, which was to place learning within the reach of all, and Caxton set up in the Abbey the first printing press that had yet been seen in England.

The day for the destruction of the monasteries was not yet. The power of the baronage had been destroyed in the Wars of the Roses, and it almost looked as though the ecclesiastics would fill, to some extent, the place formerly occupied by the barons. The power that could be wielded at this time by a churchman, is well illustrated in Wolsey's career. We will confine ourselves to a notice of the building of his two magnificent palaces, Hampton Court, and York Place (afterwards Whitehall).

The splendour of Hampton Court can be well illustrated in its gardens, which were planned by Wolsey to be worthy of his princely house. "They were to suit all the various weathers of our varying climate—an open garden for the more temperate seasons of the year, and for the mornings and evenings of warm summer days; shady alleys, arbours, and banqueting houses for the great heat; dry walls and walled parterres for wet weather. The various kinds of flowers, too, were so placed that the garden might never be bare, so that you may have the Golden Age again, and a spring all the year long."

York Place, the town residence of the Archbishops of York, was, like Lambeth, the town residence of the Archbishops of Canterbury, planted near Westminster Palace, the king's chief residence. Wolsey replaced the old Archbishop's palace of York Place by a most magnificent structure, but he overshot the mark, for his new palace was considered better than the King's palace of Westminster, and when Wolsey fell, the Palace of York Place was appropriated by the Crown, and called Whitehall. The old royal palace of Westminster was then given up to other uses, one of its rooms being occupied by the famous "Star Chamber Court".

Two features of the London of that day troubled

the Crown. One was the rapid way in which the city, like a great octopus, tended to break all its bounds, and spread into the surrounding fields. This it continued to do, in spite of all the royal regulations to the contrary. The other unwelcome feature was the increasing consumption of coal, which also continued, in spite of the efforts to curtail it, for the volume of smoke which it produced was considered a public nuisance. In the fact, however, we may infer that the ancient forests had by this time been used up for fuel.

Wolsey's fall was typical of the blow which later was dealt to the church as a whole, for its temporal wealth was taken away at the dissolution of the monasteries, and in London we have instances of the manner in which their riches were diverted.

Some properties, like those of Blackfriars and St. John's, Clerkenwell, were sold to nobles, the walls of St. John's providing the Lord Protector of Edward VI with materials for the building of Somerset Place.

Some properties like Hyde Park, which was part of the Westminster Abbey estate, were retained by the Crown. The Minories, belonging to the nuns of St. Clare, were made the storehouses for "armour and habiliments of war".

Some properties retained their old intentions. St. Bartholomew's was continued as a hospital, being re-endowed partly by Henry VIII and partly by the city itself. Bethlehem or Bedlam, the hospital for lunatics, was given by Henry to the city, though not before he had tried to sell it to them.

Paddington, which was part of the Westminster estate, was transferred to the endowments of the bishopric of London, and from the design of applying the endowments of the other Abbey property to the repairs of St. Paul's arose the phrase "Robbing Peter to pay Paul".

Westminster School was founded also out of the Abbey establishment, but before this time St. Paul's School had been founded by a member of the Mercers' Company out of his own estate. We have already referred to the foundation of Charterhouse and Christ's Hospital as schools about the time of the Dissolution.

As the monasteries had been the chief agencies for the distribution of relief to paupers, their annihilation effected a considerable dislocation of the social system. The number of vagrants and sturdy beggars increased rapidly, and taxed the resources of the government of the day. Repression found favour on many sides. There was a royal palace at Bridewell, which, like many of the other wells, was placed near the Fleet, and at the instance of Ridley, Bishop of London, Edward VI presented the palace to the city "as a workhouse for the poor, and a house of correction, the fittest hospital for those cripples whose legs are lame through their own laziness".

ELIZABETH'S SPACIOUS TIMES

The days of the Tudors saw a remarkable shifting of the centre of the world's commercial life. Up to that time the countries of the Mediterranean had held the focus of trade. The discovery of America brought at one bound the countries of western Europe into that privileged position, and the Tudor sovereigns, with characteristic foresight, seized the opportunity of securing for England the advantages that were offered.

The first business was the creation of a fleet, and this was begun by Henry VII, whose great ship of the day was named after him, *Harry Grace de Dieu*. Its commander, with wisdom equal to that of his

royal master, founded a guild of English mariners which was empowered for the first time to build lighthouses and beacons around the English shores. Thus grew up the corporation of Trinity House, whose powers have continued up to the present day.

But the city of London owes its deepest debt of gratitude to Sir Thomas Gresham, who was for many years the royal agent at the great Continental port of Antwerp, where he had been sent by Elizabeth in order to negotiate with the Low Countries loans, and to purchase armour and provisions.

Gresham noted with observant eye the daily assembly of 5000 merchants in the Antwerp Bourse, and determined to present a similar institution to the merchants of his own city, so that they might no longer have to meet in the open air at Lombard Street. The Queen opened this magnificent gift building in great state, and decided that it should be called, not the Bourse, but the Royal Exchange.

This was the beginning of a new era. The merchants began to co-operate more readily with each other, and a national sentiment arose which made the banking operations of foreigners unnecessary. For the very name of Lombard Street calls to mind that the first banking houses were founded on our shores by Italians. Our dependence on foreigners for the elements of trade up to this time is shown also in the building of Gresham's Bourse. It was foreign in its conception, it was built with Flemish materials, by Flemish workmen, and under the superintendence of a Flemish architect.

Now, in the time of Queen Elizabeth, Englishmen began to rely more on their own resources, and leave their foreign competitors behind. First, however, the power of Spain had to be reckoned with, and the defeat of the Spanish Armada meant for the English,

not only a deliverance from invasion, but also the crippling of a formidable opponent in the command of the seas.

London took a prominent part in the vanquishing of the Armada. Its merchants came forward to train on the artillery ground at Finsbury, that is Fensbury, and formed a good part of the force that was drawn up at Tilbury Fort to defend the entrance to the Thames. Its citizens raised 10,000 men and supplied sixteen ships.

In the time of fervent rejoicings, when all fear of invasion was past, we see Elizabeth passing along the Strand to join in the general thanksgiving at St. Paul's for the national deliverance. We can picture her course. On the north lay the gardens of the old convent of Westminster, bounded by lanes and open ground, the village of St. Giles, and the church of St. Martin's-in-the-fields.

On the south, and stretching to the riverside, were the houses of the nobility, among them the house of her favourite the Earl of Essex, whose name is still preserved for us in the present Essex Street and Devereux Court.

In the reign of her successor, there was added to the houses of the nobility in the Strand, Salisbury House, the residence of the chief representative of the Cecil family, and this is marked out for us still in Salisbury Street.

Raleigh, like Cecil, belongs to the reign of Elizabeth as well as to that of James I. His visions of a colonial empire for his countrymen will be recalled whenever the name of Virginia is heard. His imprisonment in the Tower, and his execution in Old Palace Yard, make us feel the decadence in going from the Tudor to the Stuart times:

“Reader, should you reflect on his errors,
Remember his many virtues,
And that he was a mortal”.

The names of Essex and Raleigh will bring to our minds scenes in Ireland, scenes which ultimately led up to the confiscation of the land in Munster and in Ulster. Part of the forfeited estates in the north were handed over to the London City Council, which undertook to establish “plantations” or colonies there. Thus it was that the Irish town of Derry adopted its present name of “Londonderry”.

STUART TIMES

The reigns of the Stuarts are complementary to those of the Tudors. We can read in the former the natural sequel to the forces which overthrew the latter, and London provides illustrations of the various movements.

Scotland Yard had derived its name and importance from its site for an old palace of the Scottish kings, and the union of the two crowns under James I meant that it could serve other uses. As if to compensate for the loss of one magnate, the Spanish Ambassador established a “garden” house eastwards of Houndsditch, amidst fair hedgerows of elm trees with bridges and easy stiles to pass over into the pleasant fields. In this palace we may read the might of the Spanish monarch, who, though shaken by the Spanish Armada’s defeat, was still apparently very formidable.

At first it seemed as though the commercial development which had marked Elizabeth’s years would be continued under her successor. James was genuinely anxious to encourage trade, and on the northern side

of the site of Buckingham Palace he had established a mulberry garden so that he might encourage the keeping of silkworms for the manufacture of their silk.

Though he did not realize that London was never to rank high as a producing centre, yet Britain's capital continued to grow, and the growth of the period can be read in the names of the streets—Henrietta Street, Great Queen Street, Charles Street, James Street, York Street, Villiers Street, and Buckingham Street.

Its increase in extent meant also an increase in political power, so that on the outbreak of the great Civil War, the opposition of the city to the king greatly increased the heavy odds against him. Charles was forced to flee from his capital, which was fortified against him; and the name of Mount Street, where one of the earthen ramparts was fixed, helps us to locate the limits to which London had extended on the west.

The political questions of the struggle were complicated with those of a religious character, and the way in which each side showed its contempt for what the other held most sacred, is typified in the use by Cromwell of Old St. Paul's for a horse-quarter for his troops. The destruction of the Cathedral by fire in 1666 was considered by some of his opponents the necessary purging for such profanity.

“But since it was profan'd by civil war
Heav'n thought it fit to have it purg'd by fire.”

The religious strife in France had an important result for London. Upwards of 13,000 Protestants came to England, in consequence of the Revocation of the Edict of Nantes, and built and colonized Long Acre, Soho, and Spitalfields.

The civil war decided that the king exists for the people's good, and London contains evidence that Charles II was prepared to accept the kingship on the new conditions, in fact that his one settled policy was that he should never go on his travels again. His pleasures are written in the Mall where he and his courtiers played the fashionable game, in Bird Cage Walk where he had his aviary, and in the new "canal" in St. James's Park where the cavaliers who had spent their exile in Holland practised the art of skating which they had learned during their banishment.

The change which had come over the distribution of political power was shown in the establishment of "coffee-houses", which were somewhat of the nature of political clubs.

The neglect of Nature's laws met with dire punishment in the Great Plague of 1665, while in the next year "fire", the greatest of all purifiers, made the Londoners start anew to refound a large part of their city.

The reassertion of Nature's dominion over man, or rather shall we say the punishment which she metes out when great inequalities are created by man, is illustrated in the London fogs which are charged with enormous quantities of smoke from the household fires. This pollution of the atmosphere is said to have been the reason why William of Orange chose Kensington Palace for his residence, and moved from the city thither.

LONDON, CAPITAL OF THE EMPIRE (PART I)

In early British times, London, raised above the waters of the incoming tide, was a convenient site for settlement. In Roman times it was a suitable place for trade, and for a defence to the principal entrance into the land.

In present-day times its importance is due to its position as the centre of the land hemisphere and the capital of the British Empire.

As its natural position is in complete accordance with the dignity which it is called upon to assume, it is not unfitting that we should examine its imperial character. Evidence is forthcoming in the vast scale of the London Docks, and in the tonnage of the vessels which enter and clear its port each year.

Though the docks are the growth of the nineteenth century, they will serve to illustrate historical development. The Commercial Docks, Rotherhithe, on the south side of the Thames, are said to occupy the first portion of the trench which Canute made thence to Battersea.

The East India Docks and the West India Docks formerly belonged to the respective companies of those names, and though they now accommodate all kinds of shipping, they were first restricted to the trade from the districts which are indicated by their names.

The increase in the size of the ocean-going vessels may be read in the creation of docks lower down the river, the Victoria and the Albert Docks and those at Tilbury over against Gravesend. Thus the limit which formerly marked the "end" of the jurisdiction of the "reeve" or "gerefa" marks the extent of London's present dock accommodation.

The products of India and the Colonies are collected together for exhibition elsewhere than at the docks. As the reign of Queen Victoria saw the consolidation of the British Empire, it was but fitting that the Imperial Institute for the collection and storage of Imperial products should be founded to commemorate the Jubilee of the good and great Queen.

In some respects, the Imperial Institute resembles the Crystal Palace, for whereas the former was the permanent embodiment of the Colonial and Indian Exhibition of 1886, so the Crystal Palace was the development of the Great Industrial Exhibition of 1851.

The personal memories of the British Empire which London has collected, would exhaust many chapters. Not only are there the records in stone in the shrines at Westminster and St. Paul's, but in the roar and bustle of the city, as well as in the retirement of the parks and pleasure grounds, there are tributes raised by a grateful country.

In Hyde Park, near the entrance from Piccadilly, stands the statue of Achilles cast from the cannons which were taken during the Peninsular War. This statue was erected by a public subscription in honour of the great Duke of Wellington.

Waterloo Place recalls the name of Wellington's greatest triumph, and there is placed the Crimean monument in memory of the Guards who perished in the war with Russia. On the front are the figures of a Grenadier, a Fusilier, and a Coldstream Guard in full marching costume; behind are the Russian guns which were taken at Sebastopol.

Peace hath victories no less renowned than those of war, and near by is a statue of Sir John Franklin, who sacrificed his life in completing the discovery of the North-West Passage, A.D. 1847-8. The relief on the

front of the pedestal depicts the burial of the remains of the expedition.

The greatest of all the London monuments in honour of national heroes is the Nelson Column in Trafalgar Square. The monument built to commemorate the Great Fire is higher, for its 202 feet was designed to represent the distance from its site to the baker's house in Pudding Lane where the fire originated.

But the Nelson Column occupies one of the finest sites in Europe, and the general conception is worthy of the national sentiment which prompted the voluntary contributions for its erection.

The pedestal is enriched with heavy bas-reliefs which were cast from the guns captured from the French. On the west face, Nelson is seen receiving the sword of the Spanish Admiral after his triumph at St. Vincent. On the north is a scene from the battle of the Nile, where the wounded hero is seen refusing the attentions of the surgeon out of his turn. On the east, the sailor-hero is shown sealing on a cannon the treaty of peace after his victory at Copenhagen, while on the south is the representation of the last scene of his life.

LONDON, CAPITAL OF THE EMPIRE

(PART II)

London, in the modern industrial era, has become the centre of the Empire's banking and exchange, but it has on the other hand suffered eclipse in its political importance.

In early times, what the Londoners willed became the verdict of the land. It was their voice that was paramount in the selection or rejection of kings.

Before the Norman Conquest, London's choice was always taken as the choice of the country, and William the Conqueror, though claiming the Crown as of right, did not neglect to add to his success at Hastings, the further practical title which was given in the acclamation of London's citizens.

Conversely, the deposition of kings followed their loss of London's confidence. Froissart recounts how the Londoners promised aid to Queen Isabella in the plot to dethrone her husband. The arrest of Richard II was effected by an army composed entirely of Londoners, and when Henry IV was threatened by a conspiracy he found consolation in the assurance of the Lord Mayor, "Sire, King we have made you, King we will keep you". The fate of Henry VI was definitely sealed, when the city, after hesitating to commit itself to a policy of resistance, as long as there was hope that time would put an end to the difficulties of the situation, decided on a course of opposition when an heir to the throne was born.

The outlook was black for Lady Jane Grey when the Londoners stood apathetically by while she was proclaimed Queen. Charles I ruined his cause when he quarrelled with the city, and it was London that forced James II to vacate the throne and create the opportunity for William of Orange.

The political weight of the capital was due to the unanimity with which its opinion could be expressed, and this was as effective as its wealth.

With the growth of the great industrial centres of the North and Midlands, the political centre of gravity was shifted, and the mass of people in Lancashire could give the lead which once belonged to London, hence the saying, "What Lancashire thinks to-day, England thinks to-morrow".

There is yet another aspect in which London exer-

cises influence as the capital. It attracts to itself what is best in the provinces, but as city life tends to physical degeneration there is need for places under the British flag where the race can renew its strength, and physical vigour, so that the consequences foretold for the degenerate citizens of Rome may be avoided:

“They did not spring from sires like these
The noble youth who dyed the seas
With Carthaginian gore;
Who great Antiochus overcame
And Hannibal of yore;
But they of rustic warriors wight
The manly offspring learned to smite
The soil with Sabine spade,
And faggots they had to cut, to bear
Home from the forest whensoever
An austere mother bade”.

—MARTIN'S *Horace, Odes*, III, 6.

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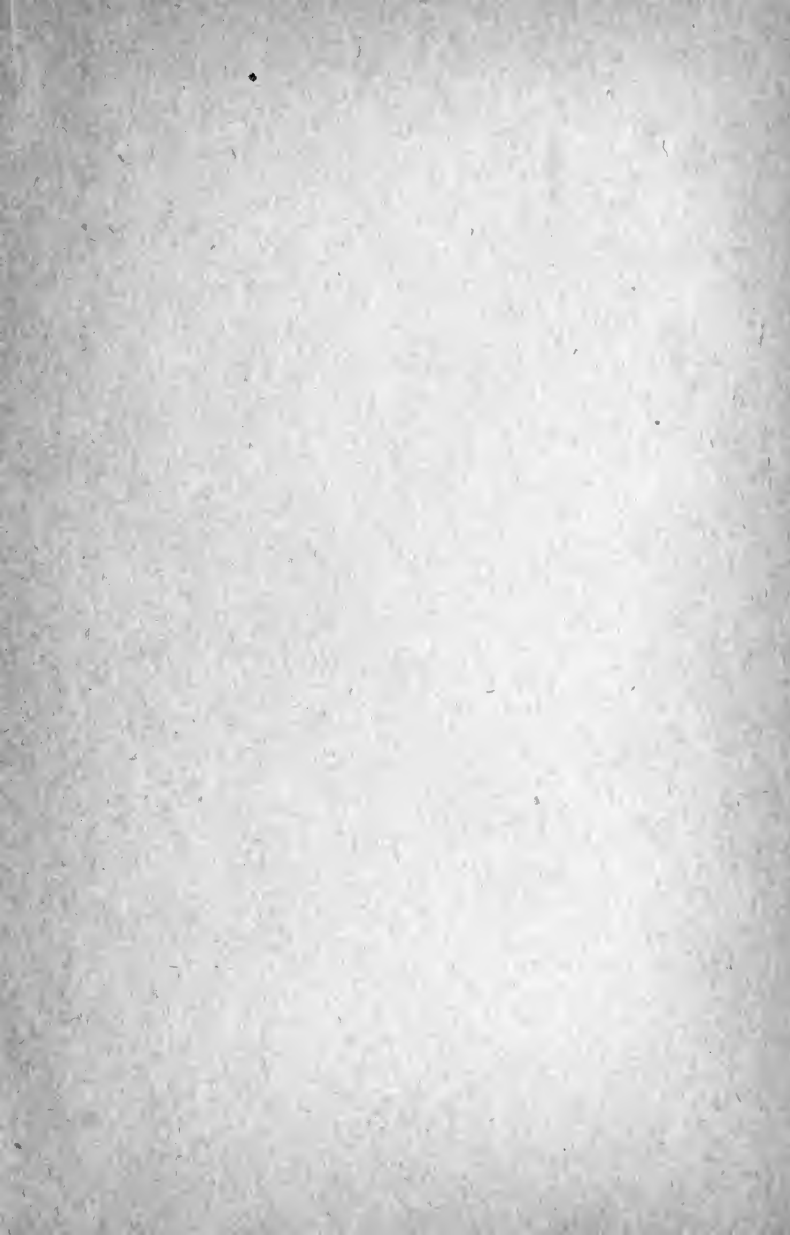
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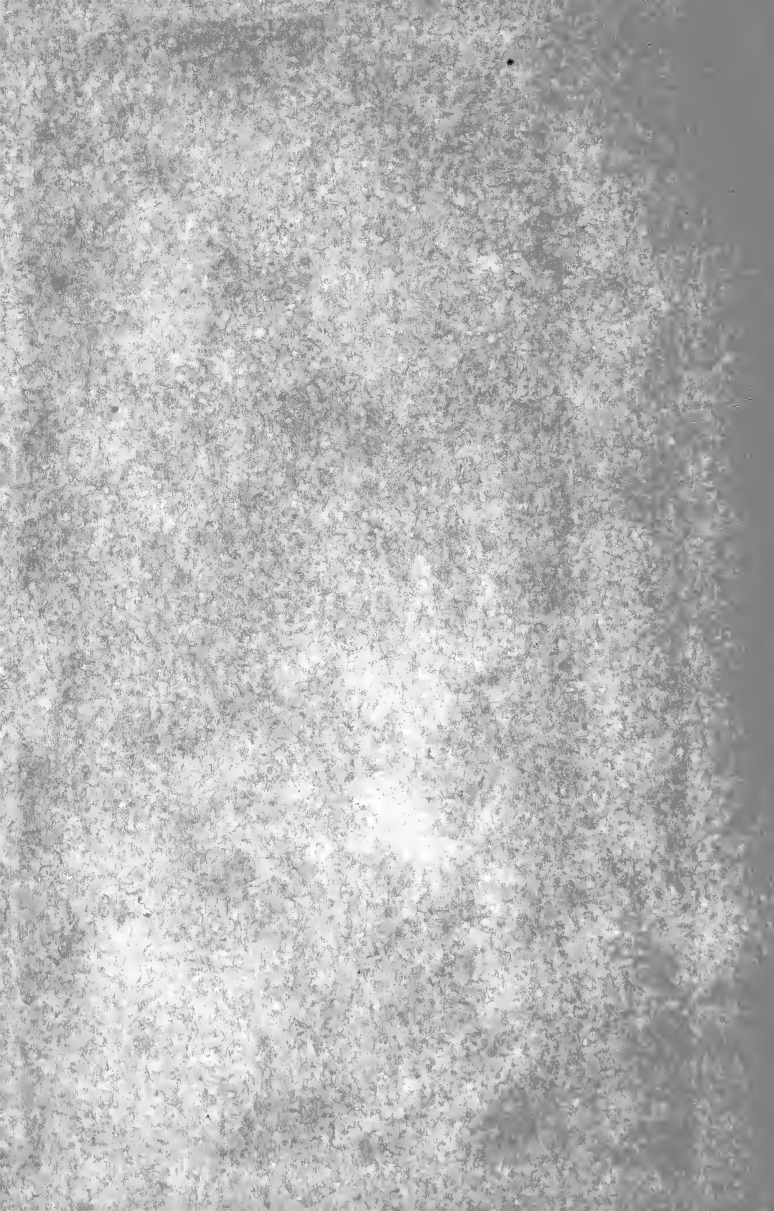
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